(2)

CHRISTIAN Directions,

Shewing how to Walk with

GOD

All the Day long.

By *T. G.* Minister of the Gospel.

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1 Sam. 12. 23, 24. *I will teach you the good and the right way; only fear the Lord, and serve him with all your heart, considering how great things he hath done for you.*

2 Pet. 1. 12. *I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.*

Luk. 17. 10. *When ye shall have done all these things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do.*

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To my Dearly Beloved Friends and Neighbours, the Inhabitants of St. *Sepulchres* Pariſh;

Grace, Mercy, and Peace, from God the Father of Mercies, and the God of all Conſolation.

My Dear Friends,

COnſidering with my ſelf, how beſides my Lords-days Preaching, I might be further ſerviceable to your Souls, in promoting your Spiritual welfare; It pleaſed God to put it into my heart, to draw up ſome Practical Directions for your better guidance in the way to Heaven. Accordingly I ſet upon the work with all readineſs and alacrity, being much perſwaded in my ſelf that ſome ſpiritual advantage might (through Gods bleſſing) accrew unto your Souls thereby. The Lord, who is the ſearcher of all hearts, knoweth, that my only end and aim herein is the advancement of your everlaſting Salvation, which if it ſhall be any way furthered by this ſmall *Treatiſe*, I ſhall never repent of my pains and coſt: But ſhall very much rejoyce that the Lord hath enabled me (in any meaſure) to be ſerviceable to him in the furtherance of the Goſpel of his dear Son, eſpecially among you my dear flock. Several conſiderations have had ſome influence upon me in this undertaking. But the main Motive is, the ſingle ſenſe of my *Relation* to you, that it hath pleaſed God of his infinite goodneſs and free grace to entruſt me a weak, frail, earthen veſſel, with that ineſtimable Treaſure, the *Myſteries of the Goſpel*, and appointed me to preach unto you in particular *the Unſearchable Riches* of *Chriſt*. I account it the

greateſt honour a poor creature can be capable of, to be made directly ſubſervient to the glorious counſel, and gracous purpoſe of his Creator, for the recovery and reſtauration of the World by Jeſus Chriſt; and therefore that we Miniſters of the Goſpel, whom God hath vouchſafed this honour, have the ſtrongeſt engagement and obligation laid upon us to preach the Goſpel, both in ſeaſon and out of ſeaſon; and to lay out our ſelves all manner of ways, if by any means we may gain Souls unto Chriſt, and build them up in him. Now this way I have here taken will have this advantage above others, above my ordinary Preaching, and performance of other Miniſterial duties among you, that whereas by them I can mind you of the things which belong unto your everlaſting peace, only while I am in this Tabernacle: By this, as it is ſaid of *Abel*, Heb. 11.4. *I may ſtill ſpeak to you, even when dead.* Accept therefore (my Dear Friends and Neighbours) this little Treatiſe from the hands of your loving Paſtor, whoſe heart is exceedingly enlarged towards you, greatly longing after you all in the bowels of Jeſus Chriſt. *For what is my hope, or joy, or crown of rejoycing? Are not even ye in the preſence of our Lord Jeſus Chriſt at his coming?* 1 *Theſ.* 2. 19. Accept it therefore, and teſtifie your acceptance by reading of it, and much more by a conſcionable performance of the Directions contained in it. I think they will carry their own evidence with them, that they are all agreeable to the Word of God: For I have not made it my buſineſs to mint new Notions, but to preſs upon you old Truths, and known duties. I have drawn them up in a plain and familiar ſtile and Method, ſtudying rather to be profitable, than accurate; They are of daily uſe to an holy life, and therefore I hope you will daily peruſe them. They are of general uſe to all ſorts of Chriſti-

ans,

ans, at all times, in their ſeveral places, callings, conditions and relations, and therefore I hope you will give the more diligent heed to them. Such whoſe Callings and Buſineſſes will ſcarce afford them leiſure on the week-days to look into ſuch Treatiſes as this, I do earneſtly intreat them, that at leaſt on the Lords-daies after the performance of the publick duties of Piety in the Congregation, and of private in their Families, they would ſpend ſome time in reading a part of this book with their Family. And the Lord make it abundantly uſeful and profitable unto you. Yea *the God of peace that brought again from the dead our Lord Jeſus that great Shepherd of the Sheep, through the blood of the everlaſting Covenant, make you perfect in every good work, to do his will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt, to whom be glory for ever and ever, Amen.*

Sepulchres,
London.
Decemb. 20. 1660.

Your Affectionate, though moſt unworthy Miniſter,
THO. GOUGE.

A TA-

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Christian Directions shewing how to walk with God all the day long.

CHAP. I.

How to begin the Day with God.

IN regard it conduceth much to the practice of an holy Life, to know the ordinary course and method of our duties, I shall therefore begin with those which are first to be performed by us.

I. At thy first awaking in the Morning, consecrate unto God the freshest of thy Thoughts, by lifting up thine heart to him in Praises and Thanksgivings, for that comfortable rest and refreshment he hath vouchsafed unto thee the night past. For had not the Lord been the more gracious unto thee, thou mightest have slept the sleep of death; yea, thou mightest have awaked with Hell-flames about thine ears. What cause hast thou therefore to bless God, as for the mercies of the night, so for the renewing of his mercies with the day! And then heartily beg of God to keep thee, as from all dangers that day, so especially from sinning against him, as also

to direct, assist, and bless thee in all thy lawful undertakings.

II. Having thus consecrated thy first awaking unto God, then let out thine heart in a serious meditation of God, and of some or other of his glorious Attributes: As,

1. *Of his infinite purity, who is of purer eyes than to behold iniquity* with the least approbation; but hates all sin with a perfect hatred, as being contrary to his nature. A serious consideration whereof would, through Gods blessing, prove very effectual for the suppressing of those impure thoughts which are apt to arise from thy corrupt heart.

2. *Of the Almighty Power of God*, whereby he is able to supply all thy wants, to support thee under all thy trials and temptations, to carry thee through all thy undertakings. A serious consideration whereof cannot but stir thee up, as to fly unto him by prayer in all thy needs and necessities, so to cast thy self upon him, and his power, for seasonable help and succour, who never faileth those who put their trust in him.

3. *Of Gods continual presence about thee, and with thee, whereſoever thou art, and whatſoever thou doſt. For he is about thy bed, and thy path*, Psal. 139. 31. and taketh notice of all thy actions; and when no man seeth thee, yet he seeth thee, before whose Tribunal thou must one day stand, to give an account of all thy actions. Surely it would be a special preservative against sin, and a singular means to make thee watchful over all thy ways and actions, if thou didst seriously consider Gods all-seeing presence about thee.

4. *Of the Omniſciency of God*, how he knoweth all things, even the secret thoughts of thine heart, and the inward intentions of thy mind, *before whom all things*

things are naked and open, Heb. 4. 13. Not an ambitious, worldly, luſtful thought in thine heart, but God is privy to it, yea, *and will bring every ſecret thing into judgment*, Eccleſ. 12. 14. This if it were ſeriouſly conſidered, how would it make thee watchful over thy very heart! and careful to ſuppreſs all wicked luſtful thoughts at their firſt riſing! and to keep thee upright and ſincere in what thou doſt; eſpecially in the duties of Gods Worſhip and Service, as knowing there is no diſſembling before him.

III. *Call to mind what ſin it is whereunto thou findeſt thy ſelf moſt propenſe*, and furniſh thy ſelf with the ſtrongeſt arguments thou canſt againſt it, and then bring up thine heart to a firm reſolution as againſt that ſin, ſo againſt the occaſions and allurements thereunto.

IV. *As thou art riſing out of thy bed, take all occaſions of holy and heavenly meditations:* To give thee ſome hints.

1. *When thou ſeeſt the nakedneſs of thy body, let that mind thee of thy ſin, which cauſed thee firſt to be aſhamed of it.* For our firſt Parents before they had ſinned, were not aſhamed of their nakedneſs, *Gen.* 2. 25. And how ſhould the conſideration thereof ſtir thee up earneſtly to long after the Robe of Chriſts Righteouſneſs, to be clothed therewith! which will make thee lovely and amiable in the ſight of God.

2. *Let thy riſing out of thy bed mind thee of a reſurrection from the death of ſin, unto the life of grace here; ſo likewiſe of the reſurrection of thy body out of the grave unto eternal life at the laſt day*, when thou and every one of us muſt appear before the great Judg, to give an account of whatſoever we have done here.

3. *Let the light of the day mind thee of Jeſus Chriſt,* who is often in Scripture termed *Light,* yea the *true Light.*

4. *When thou art putting on thine Apparel, let out thine heart in a ſerious meditation of the robe of Chriſts Righteouſneſs.* And by Faith apply Chriſt and his Righteouſneſs unto thy ſelf, reſting and relying thereupon for the pardon and forgiveneſs of thy ſins here, and for eternal Salvation hereafter.

For *Motives* to quicken thee up to a conſcionable uſe of theſe forementioned *Directions.*

1. *This will be a ſpecial means to keep out worldly, wanton and impure thoughts out of thine heart;* ſo that either they will not dare to come in, or ſhall the eaſier be kept out.

2. *Hereby thine heart will be exceedingly fenced, and guarded againſt the ſuggeſtions of Satan,* who otherwiſe will not be wanting to caſt his helliſh firebrands into thy Soul.

3. *Good and holy thoughts firſt let into the heart of a Chriſtian, will keep it in a better tune all the day after.*

CHAP. II.

Of ſecret Prayer in the Morning.

SO *ſoon as thou art up, go into ſome ſecret place, and there offer up unto God a Morning-ſacrifice of prayer and thanksgiving;* which duty we find expreſly commanded by our Saviour, *Mat. 6.6. When thou prayeſt, enter into thy cloſet, and when thou haſt ſhut the door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret will reward thee openly.* Let any thing be omitted rather than that;

if thy buſineſs be urgent and great, riſe the ſooner; dare not to attempt any thing, till thou haſt commended thy ſelf, and thine affairs unto God by prayer. And indeed how canſt thou with any confidence expect Gods bleſſing upon thy pains and endeavours without it? Prayer being that means ſanctified for the obtaining every good thing. And God hath manifeſted his approbation of this duty, by diſcovering himſelf to his people therein. When did the Lord ſend that Soul-raviſhing meſſage to *Daniel*, *That he was greatly beloved of God*, but when he was at his ſecret Devotions? *Dan.* 9. 20, *&c.* And doubtleſs many thouſands have had their hearts melted, their fears ſcattered, their doubts reſolved, their faith ſtrengthned, their aſſurance ſealed, whilſt they have been at ſecret Prayer. What encouragement ſhould this be unto us to be conſtant in our ſecret Devotions!

As the morning is the fitteſt time for this duty, ſo in the Morning the ſooner the better; for if thou ſhalt enter upon any worldly buſineſs, or diſcourſe, before thou haſt offered up thy Morning-ſacrifice, thou ſhalt find it much harder to keep the World out of thine head, and thine heart cloſe unto the duty. But if ſome extraordinary buſineſs hath occaſioned thee to delay it, do not thereupon wholly omit it, but be careful to take the firſt opportunity of retiring into thy Cloſet, there to offer up thy Morning-ſacrifice unto God.

And beware of ſlightneſs, and cuſtomarineſs therein; but be ſerious and fervent, knowing that it is *the fervent prayer only that is effectual*, Jam. 5. 16. Queſtionleſs this is one eſpecial reaſon why our Prayers are ſo ſeldom anſwered, namely, becauſe they are performed with ſuch little life and fervency. I grant thou canſt not always have a like fervency,

yet thou must always strive against deadness and distraction. To that end use thy voice in Prayer so often as conveniently thou maist, (provided it be not for ostentation to be heard of others) which thou wilt find very effectual, as for the *intention of thine affections*, by raising them to an higher pitch; so for *the attention of thy mind*, in keeping it from wandring and roving after worldly thoughts and imaginations.

BESIDES thy solemn Morning-prayer, it will be good to send up *Ejaculatory Prayers, and Praises unto God*, and that frequently upon all occasions.

By *Ejaculatory Prayers and Praises*, I mean the sudden lifting up of the heart unto God upon some present occasion, either in way of Petition or Thanksgiving.

Which kind of Prayers we find *commanded* under those general precepts of *praying always*, and *praying without ceasing*, 1 Thes. 5. 17. the meaning whereof is not that thou shouldest wholly and only attend on Prayer, so as to neglect the Word, and other duties of Piety, or the ordinary works of thy Calling; but that besides thine ordinary and set-times of prayer, thou shouldst always have *a praying frame of spirit*, be ready upon all occasions to lift up thine heart unto God in some short Ejaculations. And therefore it is observable, that in *Ephes.* 6. 18. Where the Apostle adviseth *to pray always*, in the *Original* it is not ἐν παντὶ χρόνῳ *in every particular time*, but ἐν παντὶ καιρῷ, *in every fit season*, that is, when any just occasion, or opportunity is offered.

Ejaculatory Prayers are very useful.

1. *In regard of the sudden dangers and plunges whereunto the people of God are many times brought, which will not afford time for continued prayer.*

2. *In regard of the manifold slips and infirmities of the people of God*, which put them upon praying for the pardon and forgiveness of them.

3. *In*

3. *In regard of the manifold mercies, bleſſings and deliverances which unexpectedly they receive from God,* there is frequent occaſion of *Ejaculatory Prayers, and thanksgivings unto him.*

The Scripture giveth abundant inſtances, and examples of Gods gracious acceptation, and remuneration of theſe Prayers. As of *Davids* Ejaculatory prayer againſt *Achitophel*, that *God would turn his counſel into fooliſhneſs*, 1 Sam. 17. 14. Which was graciouſly accepted, and granted *in defeating the ſame.* The like we read of *Nehemiah*'s Ejaculatory prayer unto God, *to incline the heart of the King to grant his requeſt*, Neh. 2. 4, 6. which was graciouſly heard, and anſwered. So alſo the poor penitent Thief's Ejaculatory prayer unto Chriſt, *Lord remember me when thou comeſt into thy Kingdom*, was graciouſly accepted and anſwered by Chriſt. He did but deſire Chriſt to remember him, when he came into his Kingdom, and Chriſt tells him he ſhould forthwith go with him into his Kingdom. Holy Ejaculations are the Spiritual breathings of a gracious heart, which as they are very pleaſing unto God, ſo exceedingly advantageous unto Chriſtians; for though they are very ſhort and ſudden, yet ſeldom do they return empty.

Herein be careful to obſerve theſe two Cautions.

1. *Content not thy ſelf with theſe Ejaculatory prayers and praiſes*, as if they were ſufficient at thy lying down, and riſing up, and that thou needeſt not to trouble thy ſelf with any longer prayers. Oh let not thy *Ejaculatory prayers* juſtle out either thy *Cloſet* or *Family prayers*; but as God in his word requireth the one as well as the other, do thou make Conſcience of every one of them in their time and place.

2. *Beware of formal and prophane Ejaculations which come from the lip, but not from the heart*, as

Good Lord, and *Good God*, *or the Lord bleſs me*, and *Lord have mercy upon me*, with ſuch like, which can be no better than a taking of the name of God in vain, in that they are uttered cuſtomarily in a way of form, meerly from the teeth outward, for which without true and unfeigned repentance, God will not hold thee guiltleſs.

CHAP. III.

Of Reading the Scriptures in private.

TAke all opportunities of reading the holy Scriptures. And indeed the Word and Prayer ſhould go hand in hand together, as the Chriſtians daily exerciſes; *for every thing is ſanctified by the word of God and prayer*, 1 Tim. 4. 5. Appoint therefore ſome ſet-time in every day for reading of the word. The Morning is the beſt, when our ſpirits and wits are freſheſt. By reading three Chapters a day the whole Bible may be read over in a year. But I would not ſo ſtrictly tye any to this, as ſtill to go on in reading ſome part of the Scriptures every day. And if extraordinary occaſion hinder thine ordinary task, double it another time. For by the holy Scriptures only we may attain to the whole knowledg of the will of God.

That the Word of God may be the more profitable to thee,

1. *Go about it with all holy reverence, as in the ſight and preſence of God*, believing it to be *the word of God, written by holy men, as they were moved and inſpired by the Holy Ghoſt*, 1 Pet. 1. 21. When therefore thou ſetteſt thy ſelf to read the Word, ſay to thy ſelf, *I will hearken what the Lord will ſpeak to me therein.*

2. *Liſt*

2. *Liſt up thine heart in prayer unto God*, as for the ſpirit of illumination, to open the eyes of thine underſtanding, that thou mayeſt rightly conceive his word, ſo for wiſdom to apply, memory to retain, faith to believe, and grace to practiſe what thou ſhalt read.

3. *Seriouſly meditate of what thou haſt read*, that ſo thou mayeſt the better remember and underſtand the ſame.

4. *Labour to work ſomething of that thou haſt read upon thine heart*, and give not over till thou findeſt the affections of thy Soul warmed thereby.

CHAP. IV.

Of Chriſtian Watchfulneſs.

DO not think, that having ſaluted God by prayer, and reading his Word in the Morning, thou mayeſt take thy leave of him all the day after. But ſecond thy prayers and reading, with *Chriſtian Watchfulneſs*; which is a duty incumbent upon all, being much preſſed upon us in Scripture.

For the profitable handling whereof I ſhall ſhew you,

1. The Nature of Chriſtian Watchfulneſs.
2. The Neceſſity.
3. The Extent thereof, or the particulars wherein we are to manifeſt the ſame.

I. *For the Nature of Chriſtian Watchfulneſs*; it is an heedful obſervation of our ſelves in all things, and a diligent circumſpection over all our ways, courſes and actions, that we may not diſpleaſe God in any thing, but rather pleaſe him in all things.

II. The *Neceſſity* of which duty appeareth,

1. *From*

1. *From the watchfulneſs of our common adverſary the Devil.* For as the Apoſtle *Peter* ſpeaketh, 1 *Pet.* 5.8. *Your adverſary the Devil as a roaring Lion, walketh about, ſeeking whom he may devour, therefore be watchful.* Every word as it is of ſpecial weight, ſo it contains a ſpecial argument unto Chriſtian Watchfulfulneſs.

1. He is *your adverſary*, who will do you all the miſchief that he can, therefore be watchful.

2. He is ſet forth by his name, *Devil*, which declares him to be an accuſer, and one that ſeeketh all the advantages that he can againſt you, therefore be watchful.

3. He is ſet forth by his *cruelty*, being termed a *Lion*, yea and a *roaring Lion*, which addeth terrour to his cruelty, therefore you have reaſon to be watchful againſt him.

4. He is here ſet forth by his *ſedulity* and *painstaking*, *he walketh about*, he ſits not ſtill, but is reſtleſs to do miſchief, therefore be watchful.

5. He is here ſet forth by *his craftineſs*, *ſeeking*, that is, every where prying for his beſt advantage, therefore be the more watchful.

6. *By his malicious end and intent*, which is the deſtruction of mens Souls, for he *walketh about ſeeking whom he may devour.* Having therefore ſuch an Adverſary as the *Devil*, who is both cruel, crafty, and malicious, it concerneth us to be watchful over our ſelves.

II. Beſides this foreign Adverſary, there is *Hoſtis Domeſticus*, an *inward enemy.* Every man carries an enemy in his boſom, which is his corrupt heart, that is no leſs diligent, and more dangerous than the Devil; and that appeareth in two reſpects eſpecially.

1. Though there be a continual enmity between the

the Devil and us, yet we are not in continual fight; whereas there is a continual combate and fight between the fleſh and us, *For the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh*, Gal.5.17. So that ye cannot do the things that ye would.

2. The Devil himſelf could not much hurt us without the aſſiſtance and concurence of our corrupt hearts. *Suadere & ſolicitare poteſt, cogere omnino non poteſt*, Aug.*Hom.* 12. He may perſwade and ſolicite us, but he cannot compel us thereunto. Did not our own corrupt hearts conſent unto ſin, the Devil could little prevail with us. Whereas our corrupt hearts are able to hurt us without any aſſiſtance or concurrence of the Devil. There is Devil enough in the heart of every one of us to delude and deſtroy us, without the help of any other Devil. Having therefore ſuch a dangerous Adverſary as the *Devil* without us, and a more dangerous enemy within us, *viz. our corrupt heart*, good cauſe have we to put in practiſe this duty of Spiritual watchfulneſs.

III. For the *Extent* of this duty, the Apoſtle ſets it down in general terms, *Watch thou in all things*, 2*Tim.*4.5. Which I ſhall branch into ſeveral particulars.

1. Over thy Thoughts, Words, and Actions.

2. Againſt ſin in general, and the ſeveral kinds thereof.

CHAP. V.

Of Watchfulneſs over our Thoughts.

THou muſt be watchful over thy *Thoughts*, that *vain Thoughts may not lodg in thine heart*, Jer.4.14. They ariſe from within us as naturally as ſparks from the fire; and they follow us continually in every place, and in every ſervice. If the thoughts of many

many were expoſed to the view of beholders, what worldlineſs and covetouſneſs, what pride, what wantonneſs & uncleanneſs would appear in many adorned Sepulchres! For the better preventing of which I ſhall

1. Give you ſome *Motives* to quicken you up thereunto.

2. Some Directions and helps thereunto.

For *Motives*. Firſt conſider, *that wanton, proud, and wicked thoughts though they break not forth into acts, yet are they actual ſins.* Thoughts though they are *inward*, yet are they the *acts* of the Soul; and in that they are *evil* they are *ſinful*. Obſervable is that of *Peter* to *Simon Magus*, Act. 8. 22. *Repent, if peradventure the thoughts of thine heart may be forgiven thee*, as if his evil thoughts had been a greater ſin than all his other wickedneſs.

2. *Evil Thoughts are not only ſinful in themſelves, but they are likewiſe the cauſe of all ſins, the panders of all other luſts; for when luſt hath conceived it bringeth forth ſin*, Jam. 1. 15. Luſtful thoughts being conceived in the heart, they ſoon bring forth ſin, breaking forth into acts of filthineſs and uncleanneſs.

3. *Conſider that the Lord doth as ſtrictly obſerve all inward ſinful thoughts, as he doth the outward acts of ſin.* He is omniſcient, and knoweth all things; yea he is the tryer and ſearcher of our hearts, and ſo is privy to every vain and wicked, to every wanton and ambitious thought in our hearts: howſoever men diſcern them not, yet the Lord doth; *Pſal.* 139. 2. ſaith *David*, *Thou knoweſt my thoughts afar off*, that is, God, though far off in the Heavens, yet he ſo far underſtandeth all things, that our very thoughts are known to him. Or elſe, our Thoughts whilſt they are afar off, before they come to be expreſly conceived, are known to him.

4. *Conſider that by our thoughts eſpecially, will the*

Lord

Lord judg us at the laſt day, Rom. 2. 16. *God hath appointed a day wherein he will judg the ſecrets of men by Jeſus Chriſt*; Where by *ſecrets of men* may be meant, as their outward ſins ſecretly committed, ſo alſo the inward ſecret thoughts of their hearts; then muſt we be accountable to God for our *evil Thoughts* as well as for our *evil works*; yea for our *vain and idle thoughts*, as well as for our *vain and idle words*. Then the ſwarms of our vain, proud, wanton, worldly thoughts ſhall be diſcovered, and laid open to our eternal ſhame before God, Angels, and Men, without true and unfeigned repentance.

5. *Evil thoughts without ſincere repentance will ſink our ſouls to hell.* Such of you therefore as make no conſcience of your thoughts, but delight your ſelves in vain, wicked thoughts, and that impenitently, how can you eſcape the vengeance of Hell?

I deny not but the beſt men, through the remainder of corruption in them, are ſubject to vain, worldly, wanton, and ambitious thoughts, yea ſometimes to blaſphemous and atheiſtical thoughts, but theſe are their grief and their burthen, againſt which they ſtrive, and for which they earneſtly beg pardon, and therefore ſhall not be laid to their condemnation.

Thus you ſee the Scripture makes it a neceſſary part of Godlineſs, to be watchful over our Thoughts. And queſtionleſs he that is not godly in his thoughts, is not truly godly in his actions. Thoughts ſhew what a man is, as much as his words and actions do; *For as he thinketh in his heart, ſo is he*, Prov. 23. 7.

The Helps and Directions are theſe.

1. *Be ſure thou do not make too much of thoſe vain, worldly, wanton thoughts, which do either ariſe from thine own corrupt heart, or are caſt in by Satan.* I mean do not revolve them in thy mind by muſing, and meditating on them with delight, for if ſo, thou art in danger to be enſnared by them. 2. *With*

2. *With deteſtation ſpeedily reject them, and caſt them out of thine heart.* As in thy judgment thou canſt not but condemn them as baſe and wicked, ſo in thy affections, abhor and deteſt them, yea reject and caſt them away as abominable. They are eaſilieſt and ſafelieſt reſiſted in their entrance; and their continuance will tend to thy ruin.

3. *So ſoon as any vain and wicked thoughts begin to ariſe in thine heart, fix thy meditation upon good thoughts, eſpecially ſuch as are contrary thereunto.* Thus when vain thoughts begin to ariſe in thine heart, ſtrive to put them out by fixing thy meditation upon ſome ſerious matter. When earthly, worldly thoughts begin to ſtir, fix thy meditation upon ſome ſpiritual and heavenly thoughts. When luſtful and unclean thoughts begin to ariſe, fix thy meditation upon ſome holy and heavenly ſubject, think of the excellency and neceſſity of holineſs, without *which no man ſhall ſee the Lord*, Heb. 12. 14.

4. *Humble thy ſelf for all thy vain and wicked thoughts of what ſort or kind ſoever. If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil lay thine hand upon thy mouth*, Prov. 30. 32. That is, whether thou haſt *done fooliſhly*, or *thought evil*, humble thy ſelf before God for the ſame, which is there meant by *laying thy hand upon thy mouth.* And know aſſuredly, that unleſs thou here humble thy ſelf unfeignedly, for thy vain and ſinful thoughts, thou ſhalt full dearly anſwer for them hereafter, at that dreadful day of judgment, when all the thoughts of thine heart ſhall be brought to light.

5. *Be earneſt with God in prayer*, that he would be pleaſed as to ſuppreſs and keep down all vain worldly wanton thoughts from riſing in thine heart; So that he would rebuke Satan, and reſtrain his malice, that he may not caſt his helliſh thoughts into thine heart;

heart; or at leaſt, that he would enable thee to quench them at their firſt entrance. This courſe did the Apoſtle St. *Paul* take in the like caſe, as 2 *Cor.* 12.7,8.

CHAP. VI.

Of watchfulneſs over our Words.

AS thou muſt watch over thy thoughts, ſo likewiſe over thy *Words*, Pſal. 34.13. *Keep thy tongue from evil, and thy lips from ſpeaking guile*; what the Pſalmiſt commended to others, we find he practiſed himſelf, *Pſal.* 39.1. *I ſaid I will take heed to my ways, that I ſin not with my tongue.* If *David* whoſe tongue and heart were continually prepared to praiſe the Lord, reſolved with himſelf to keep a ſtrict watch over his tongue, how much more ought we, who are apt to utter ſo many vain and idle, yea wicked and profane ſpeeches? For your help therein take theſe few *Directions.*

1. *Avoid all unchaſt ſpeeches and unſavoury diſcourſes, which argue a corrupt heart.* For as *a good man out of the good treaſure of his heart, bringeth forth that which is good; ſo an evil man, out of the evil treaſure of his heart, bringeth forth that which is evil; for of the abundance of the heart his mouth ſpeaketh.* Luk.6.45. Hereupon ſaith the Apoſtle *James, Chap.* 1.26. *If any man ſeem religious, and refraineth not his tongue, that mans religion is vain*, implying that all the devotion and religion that ſuch an one pretends, is meer vanity; it will do him no good, nor ſtand him in any ſtead, it will not ſave his Soul, but he may go to hell for all his religion and profeſſion. Therefore ſaith the Apoſtle, *Epheſ.* 4.29. *Let no corrupt communication proceed out of your mouth.*

The corrupt ſpeechees we ought carefully to avoid

are

are of ſeveral ſorts, which may be reduced to theſe *Heads.*

I. *Unlawful Swearing*, which is in three reſpects eſpecially,

1. When men ſwear *Falſly*, or as we ſpeak, *forſwear themſelves.* 2. *Impiouſly.* 3. *Raſhly.*

Firſt, they who ſwear *falſly*, whom we call *perjured perſons*, are ſuch as confirm any thing by Oath againſt their knowledg; or ſwear to do a thing which they intend not; or intending at firſt to do it, yet afterwards are careleſs, and negligent in the performance of it.

Theſe falſe Swearers do not only ſin themſelves, but as much as in them is, bring God in compaſs of their ſin, and make him partaker thereof. He is made a *witneſs*, and an *approver* of a lye, and therein made like unto the *Devil*, who is the *Father of lyes*, which is a moſt abominable diſhonour done to the holy name of God.

2. *To ſwear impiouſly*, is an unlawful Oath, either in regard of the *Matter*, or of the *Form.*

An impious Oath *in reſpect of the Matter*, is by Oath to bind a mans ſelf to do ſome wicked thing, as thoſe *Jews* who bound themſelves with an Oath to kill *Paul*, *Act.*23.14. And *Jezabel* who took an Oath to ſlay *Elijah*, 1 *King.*19.2. This kind of Oath maketh God a patron and approver of wickedneſs.

An impious Oath *in reſpect of the form of it*, is, when we ſwear by other things beſides Gods holy Name, as by any Creature, as *Joſeph* by the *Life of Pharaoh.*

3. *To ſwear raſhly*, is to ſwear lightly, and frequently in our familiar talk, and diſcourſe. This, though it be a common and ordinary ſin, indeed too too common and ordinary, yet it is a moſt grievous ſin; and a ſin that crieth loud in the ears of God for vengeance.

geance. The heinouſneſs of this ſin appeareth,

1. *In that Gods Name is thereby taken in vain*, which is a direct breach of the third Commandment; for that forbiddeth us *to take the Name of God in vain*, *Exod.* 20. 7. Now then is Gods Name taken in vain, when needleſly, without any juſt cauſe, it is uſed by any, againſt which there is a judgment threatned in the next words, *The Lord will not hold him guiltleſs*; that is, he ſhall not go unpuniſhed.

2. *Swearing in our ordinary Diſcourſe is the very livery of the Devil, and a badg of profaneneſs.* Eccleſ. 9. 2. *Solomon* maketh it a ſure ſign of a godly man, *to fear an Oath*, and of a wicked and profane perſon, *not to fear an Oath*, to make no conſcience of it. And truly, ordinary Swearing may well be a badg and note of a profane perſon, for ſuch an one will make little or no conſcience of any ſin, who maketh no conſcience of this ſin of *Swearing*, which is ſo vain, and unprofitable a ſin; for the excuſe whereof the Swearer cannot plead any outward good, neither *profit*, as the covetous worldling; nor *honour* and *preferment* as the ambitious perſon; nor *pleaſure* as the *voluptuous*, and therefore we may well conclude, That he who makes no conſcience of *Swearing* will make little conſcience of any other ſin; *for he that will ſin for nothing as the Swearer doth, certainly will ſin for ſomething.* Nay what ſin will not he commit for *profit*, *pleaſure*, or *preferment*, who ſticks not to profane the holy Name of God for nothing?

II. *Another kind of corrupt ſpeech is, when Gods holy titles are upon every light occaſion uſed, and ſo plainly abuſed:* As when any thing ſuddenly happens out, then we preſently ſay, *O Lord*, *O God*, *O Jeſus.* Again, when we would have any thing, then we are apt to ſay, *for Gods ſake do this*, for *Chriſts ſake do that*, and yet with no reverence do we think of *God*, or of

Jeſus, if we think of them at all; for commonly it is but a phraſe of courſe. To ſay the leaſt of this, it is a direct taking of Gods Name in vain, and ſo maketh us liable to that curſe, *God will not hold him guiltleſs that taketh his Name in vain*, Exod. 20. 7.

III. *Imprecations both againſt others and our ſelves, is another kind of corrupt ſpeech.* It is too too uſual with many to make fearful Imprecations both againſt others, which are ill-beſeeming Chriſtians, and likewiſe againſt themſelves, wiſhing ſome great miſchief againſt themſelves, to confirm their ſpeeches. Methinks ſuch ſhould be afraid leſt God in judgment ſhould hear them, and juſtly cauſe the vengeance they call for, to fall upon themſelves. Let ſuch remember the *Jews*, who cried out, *His blood be upon us, and our children*, and from that day to this, hath it lain heavily upon them.

IV. *Unclean and unchaſt ſpeeches.* Some mens mouths are always full of them, which plainly ſheweth the pollution of their hearts, and how their minds are wholly ſet on luſt.

V. *Idle and vain Diſcourſes which tend to no good*, Mat. 12. 36. ſaith our Saviour, *Every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment*; not only for filthy, unclean, and unchaſt ſpeeches, but likewiſe for *idle words*, yea for *every* idle word. And therefore how doth it concern us to be watchful over our ſelves, as againſt all *filthy* and *unclean* ſpeeches, ſo likewiſe againſt all *idle words?*

Theſe are the kinds of corrupt ſpeeches, which we ought the more carefully to avoid in regard of the heinouſneſs of them.

II. *Accuſtom your ſelves to holy conferences, and good communication.* It is not ſufficient to abſtain from corrupt Communication, except you accuſtom your ſelves

ſelves to good Communication. It is good and gracious ſpeech which commendeth a good and a ſound heart, even as its *good fruit* which commends a *good tree*. Chriſtians therefore ought to ſpend that time in ſerious and profitable Diſcourſes, which others ſpend in vain, and frothy talk.

III. *In all thy Conferences forbear to ſpeak evil of others, or whatſoever may tend to their diſgrace, or diſparagement.* For thou ſhalt be ſure to find others that will be as ready to judg and ſpeak evil of thee, as thou haſt of thy brother; who will have as little care of thy credit, as thou haſt had of thy brothers. Which argument our Saviour uſeth, *Mat.* 7. 1. *Judg not, that ye be not judged, for with what judgment ye judg, ye ſhall be judged; and with what meaſure ye mete it ſhall be meaſured to you again.*

IV. *Be not laviſh in your words, but ſparing in your ſpeech,* Jam. 1. 19. *Let every man be ſwift to hear, ſlow to ſpeak.* We oftner repent of our ſpeaking, than of being ſilent. Truſt no man with that, which if ever it be diſcovered, may greatly prejudice thee, for he who is now a friend may hereafter prove an enemy, and diſcover; eſpecially reveal no ſecret to him, whom thou knoweſt to affect others more than thy ſelf, for he cannot conceal it from them. What thou wouldſt not have told to others, tell no body; for if thou canſt not, why ſhouldſt thou think another will conceal what concerns thee.

V. *Be well adviſed before thou ſpeakeſt*; for oftentimes many mens tongues do over-run, and outſtrip their wits. But do thou fore-think, whether that thou be about to ſpeak be ſuitable, and ſeaſonable, and let not thy tongue run before thy mind.

VI. *Let your ordinary ſpeech be plain, without oaths, and imprecations, yea without all vain aſſeverations and proteſtations.* Mat. 5. 37. *Let your communication be*

yea, yea, and nay, nay; that is, let it be plain, and naked, *for whatſoever is more than theſe*, that is, whatſoever exceedeth a ſimple affirmation, or negation, *cometh of evil*, in the *Greek* it is, ἐκ τοῦ πονηροῦ, that is, *of the evil one the Devil.*

VII. *In all your Conferences ſpeak nothing but the truth*, Epheſ. 4.25. *Wherefore putting away lying, ſpeak every man truth with his neighbour.* Though lying be a ſin common amongſt all ſorts of people, not only Children, but alſo grown Men and Women, as in their ordinary diſcourſe, ſo eſpecially in their trading, wherein what more ordinary than lying and diſſembling; yet is it a moſt heinous ſin, as will appear by a due conſideration of theſe particulars.

1. *It is a ſin againſt knowledg and conſcience*, it cannot ignorantly be committed, for ignorance is againſt the nature of a lye; the word in *Latine* to lye, is as much as to ſpeak againſt ones mind and knowledg, *Mentiri eſt contra mentem ire.*

2. *It is moſt agreeable to the Devils nature*; ſo that a Lying ſpirit is a Diabolical ſpirit; and a Lyar carrieth the very image and picture of the *Devil*, who is the *Father of Lies*, Joh. 8.44.

3. *It pulleth down Gods fearful judgments and vengeance, and that both temporal in this world, and eternal in the world to come.* For proof whereof obſerve in general what *David* ſaith, *Pſal.* 5. 6. *God will deſtroy all that ſpeak lies.* More particularly, for *Temporal Judgments* in this world, the Prophet *Hoſea*, ch. 4. 2. reckons up lying amongſt thoſe groſs ſins, which cauſed God to ſend Famine, Plague, Sword, Captivity, and other like Judgments on the *Iſraelites.* For *Eternal Judgments*, we find them likewiſe threatned againſt this ſin, as in *Revel.* 21.27. *Lying* is there reckoned amongſt thoſe ſins which bar us out of Heaven. And *Rev.* 21. 8. It is reckoned amongſt thoſe

thoſe ſins which thruſt us into Hell, *But the fearful and unbelieving, and murtherers, and whoremongers, and ſorcerers, and idolaters, and lyars, ſhall have their portion in the Lake which burneth with fire and brimſtone.* Here we may farther obſerve amongſt what heinous and capital ſinners *Lyars* are reckoned, even amongſt *Murtherers, Whoremongers*, &c. which ſhews the heinouſneſs of Lying.

VIII. *Pray unto God to ſanctifie your Speech, and to direct it by his holy Spirit, that it may tend as to the glory of his name*, ſo to the *good both of the ſpeaker and hearer.* All our endeavours are nothing without God, and therefore we had need go unto him by prayer, ſo to ſanctifie our words and ſpeeches, that they may tend to the good of others, and miniſter grace to the hearers.

IX. *Call your ſelves to an account every Evening*, and ask your ſelves what evil you have ſpoken that day. Your firſt care muſt be for preventing the ſin, ſaying as *David, Pſal. 39. 1. I ſaid I will take heed to my ways, that I offend not with my tongue*; but your next care muſt be to repent of the faults which you commit; and to judg your ſelves for them, and return.

CHAP. VII.

Of watchfulneſs over our Actions.

SEe that thou maintain a ſpecial watchfulneſs over all thy *Ways*, and *Actions*; To this end

1. *Make Gods word the rule of all thy Actions.* For *as many as walk according to that rule, peace be on them, and mercy*, Gal. 6. 16.

II. *Propound Gods glory as the chief end and aim of all thine actions. Whatſoever ye do, do all to the glory of*

God, that God may be thereby glorified, 1 *Cor.* 10. 31. This is that glorious end for which you ſhould ſpend your ſtrength and time, and lay out your ſelves to the uttermoſt; For,

1. *Without this your beſt actions, your moſt religious exerciſes find no acceptance with God.*

2. *This puts a value and price upon all your actions, the more they aim at this end the better they are, the more pleaſing to God.* I grant it is impoſſible for a man, in this life, actually to aim at, and intend the glory of God, in every thing that he doth, yet ought he ſincerely to endeavour after it.

I deny not but other ends may creep into thine heart, and ſteal into the performance of thy beſt actions, as thine own profit, applauſe and the like. But know for thy comfort, that the Lord looketh more to the general bent of thine heart, and frame of thy ſpirit, in what thou doſt, than upon any particular baſe and by-end, which ſometimes creepeth, and ſtealeth into thine heart; and will reckon with thee according to the general purpoſe and aim of thine heart, and not according to ſome particular end and aim which hath crept in unawares through the corruption of thine heart.

III. *Be ſure thou commend all thine actions and buſineſſes unto God by Prayer*; not enterprizing any thing without ſeeking direction, aſſiſtance, and a bleſſing from him. *It is vain for you to riſe up early, to ſit up late, and eat the bread of ſorrow*, unleſs the Lord put to his helping hand, and come in with a bleſſing, which is obtained chiefly by Prayer. And queſtionleſs one ſpecial reaſon why many find not that ſucceſs in their buſineſs which they deſire, is, becauſe they have not firſt commended them unto God by Prayer.

IV. *Having commended thy buſineſs unto God by prayer,*

prayer, be careful in the uſe of means for the furthering thereof. For where God hath appointed the end, he hath appointed the means thereunto; and therefore to think to obtain the one without the other, were preſumption in an high degree. But herein take theſe two Cautions.

1. *Be ſure the means thou uſeſt be lawful*, never think to thrive by unlawful means; that will not in the end prove *gain*, which is got by the *loſs* of thy Soul. *What ſhall it profit a man, if he ſhall gain the whole world, and loſe his own Soul*, Mark 8.36. *Cave itaque ne dum acquiras pecuniam, perdas animam*, Aug. de Temp.

2. *Uſe the means as means, and ſet them not in the room of God*, by placing thy confidence in them, which is the way to blaſt all thy hopes.

V. *Set God always before thee, and ever walk as in his ſight and preſence*, Gen. 17.1. which will be a ſpecial means to keep and reſtrain thee from many ſins. This we read kept *Joſeph* from yielding to the wanton ſolicitations of his *Miſtris*, though he had the opportunity of privacy, *How can I*, ſaith he, *do this great wickedneſs and ſin againſt God.* It was the apprehenſion of Gods all-ſeeing preſence, that preſerved him from cloſing with the inordinate affection of his Miſtris.

CHAP. VIII.

Of watchfulneſs againſt Sin, and the ſeveral kinds thereof.

KEep *a continual watch againſt ſin in general, not bearing with thy ſelf in the willing practice of any known evil.* In vain doſt thou expect any true peace

in thy Soul, ſo long as thou retaineſt and favoureſt any one ſin in thy ſelf againſt thy Conſcience. For as ſin hinders Communion with God, ſo communication from God.

For the better avoiding ſin, obſerve theſe directions. 1. *Carefully ſhun all the occaſions and means which may allure and draw thee unto ſin.* It is impoſſible to eſchew the one without the other. It is not poſſible that he who is inclined to drunkenneſs ſhould abſtain from it, if he avoid not the places and company of Drunkards: Neither is it poſſible for him, that is wanton and laſcivious to abſtain from filthineſs and uncleanneſs, if he frequent unchaſt company, and pamper himſelf in gluttony and drunkenneſs.

2. *If thou art aſſaulted, reſiſt ſin in the beginning.* Do not dally with temptations, as the *fly* with the flame of a candle, leſt thou be burnt before thou be aware; but withſtand the firſt beginnings of ſin.

3. *If thou beeſt overtaken with any ſin, labour to recover thy ſelf, with all poſſible ſpeed, by true and unfeigned repentance, and a freſh recourſe to the blood of Chriſt, and a ſincere engaging to a greater watchfulneſs over thy ſelf for the time to come.* Be ſure thou do not live, nor lie impenitently in the practiſe of any ſin againſt thy Conſcience; for ſo long thou weareſt the Devils livery, and art a ſtranger to true peace.

4. *Being recovered take heed of relapſing.* A relapſe is dangerous in bodily diſeaſes, much more in Spiritual. Chriſt therefore gave this advice to the poor Creeple whom he healed at the Pool of *Bethesda*, *ſin no more, leſt a worſe thing come unto thee*, 1 Joh. 5. 14.

5. *Carefully avoid the ſociety and company of wicked men:* I mean all intimate ſociety, and needleſs familiarity with them; they being the Devils inſtruments to ſolicite unto all manner of ſin and wickedneſs. So that though they do not find thee like unto themſelves

ſelves, yet if thou frequently conſort with them, they will ſoon make thee ſuch, *Prov.*13.20.

6. *Conſideration of the fearful iſſue and ſad conſequences of ſin, would be a ſpecial means to keep thee from ſin:* Queſtionleſs one chief reaſon why ſo many men and women live in the wilful practiſe of known ſins, is want of conſideration. Did they ſometimes ſeriouſly weigh, and conſider with themſelves, what is like to be the iſſue of their ſins, what will become of their precious and immortal Souls to all eternity, ſhould they go on in their ungodly courſes? Did they lay it ſeriouſly to heart what a folly and madneſs it is in them to venture the loſs of God, of Chriſt and Heaven, and run the hazard of ſuffering everlaſting burnings with the Devils and Damned in Hell, and all for a little profit, or the ſatisfying a fleſhly luſt, the pleaſure whereof is but for a moment? certainly they would hate and abhor their ſins, yea caſt them away with indignation.

II. As thou muſt watch againſt ſin in general, ſo likewiſe againſt the ſeveral kinds and ſorts of ſin: As,

1. *Againſt thy beloved ſin:* There is none of us all, but we have in us our darling and beloved ſin, *peccatum in deliciis*, as St. *Auſtin* calls it, our own Idol, (as I may ſay) whereunto we many times do ſervice to the great offence of Almighty God.

For the better diſcovery whereof take theſe few *Directions.*

1. *Obſerve which way the ſtream of thy thoughts run, eſpecially thy morning-thoughts:* For whatſoever thy beloved ſin is, upon that will thy morning-thoughts moſt hover. This is a ſure rule, *Every man is, what he is moſt in the morning.* As he that is Spiritual hath his Morning-thoughts upon God, or upon ſome ſpiri-

tual

tual and heavenly ſubject. So he that is worldly hath his Morning-thoughts upon the world; and he that is unclean hath his Morning-thoughts about the ſatisfying of his carnal luſts.

2. *Obſerve ſeriouſly what ſin it is thy Conſcience doth moſt and chiefly check thee for, eſpecially in time of affliction:* For Conſcience being then awakened, will moſt of all check thee for thy beloved ſin.

3. *Obſerve what ſin it is that thou haſt leaſt power to reſiſt*, and with which thou art oftneſt and eaſilieſt overcome, notwithſtanding thy Conſcience checks thee for the ſame. Thou haſt hereupon good ground to conclude that to be thy beloved ſin.

4. *Obſerve what it is thou thinkeſt upon with greateſt delight:* If the thoughts of thine eſtate, and of encreaſing the ſame, be pleaſing and delightful unto thee, then thou haſt cauſe to ſuſpect *Covetouſneſs* to be thy beloved ſin. If thoughts of fleſhly pleaſure tickle thee with delight, then thou haſt cauſe to ſuſpect *uncleanneſs* to be thy *Dalilah*, and beloved ſin; or whatſoever ſin it is thou thinkeſt on with greateſt delight.

Having found out thy beloved ſin, thou muſt eſpecially watch againſt that, leſt thou be ſurprized by it.

1. *Becauſe this ſin is ſo ſweet and delightful to a ſinner, that he doth very hardly part with it.* Therefore it may fitly be called, *the ſin that hangeth ſo faſt on us*, being not eaſily caſt off, *Heb.* 12. 1. And *Mat.* 5.29, 30. Our Saviour calls our parting with our beloved ſin, *a plucking out of our right eye*, and *a cutting off of our right hand*; for, ſaith he, *If thy right eye offend thee, pluck it out and caſt it from thee; and if thy right hand offend thee, cut it off, and caſt it from thee, &c.* which words are not *literally* to be taken, for then they are againſt the ſixth Commandment; but *Metaphorically*, the *eye*, and the *hand*, being there put

put for our *boſom and beloved ſins.* So that the meaning of the words ſeemeth to be this; If thy luſt or ſin be as dear to thee as thy *right eye*, yet pluck it out by Mortification, and caſt it from thee. Or if thy ſin be as profitable to thee as thy *right hand*, whereby thou getteſt thy living, yet cut it off by Mortification, and caſt it from thee; for it is better to mortifie thy deareſt ſin, thy darling luſt, than that thy whole man ſhould periſh.

2. *One beloved luſt in the boſom ſo alienates the heart, that it cannot love Chriſt as it ſhould.* As one ſtranger in the boſom of the wife ſo takes up her affection, that ſhe cannot love her Husband as ſhe ought. We read in the *Evangeliſts* that one *covetous* luſt in *Judas*, one *inceſtuous* luſt in *Herod*, one *worldly* luſt in the *rich man*, was of ſtrength enough to withhold each of them from Chriſt. As therefore thou deſireſt an intereſt in Chriſt, maintain an eſpecial watch againſt thy beloved ſin, that that may not draw thine heart off from him.

For *Remedies* againſt a *beloved* ſin take theſe.

1. *Steep thy thoughts in a ſerious meditation of the bitter fruits, and dreadful effects thereof:* Though thy ſin may be ſweet in the acting and committing thereof, yet it will be bitterneſs in the end. For one of theſe two things muſt needs follow thereupon, either the bitterneſs of Repentance, or the bitterneſs of puniſhment. So that let the beſt come of ſin that can come, that thou ſavingly repent thereof, yet bitter ſorrows, bitter tears, and bitter mournings are the iſſues of it. But if thy ſin be not repented of, then comes the bitterneſs of death, and condemnation with the Devils and Damned in Hell fire to all eternity. We have a common ſaying amongſt us, *Sweet meat muſt have ſowre ſawce.* Thus ſtrong drink which goeth down merrily, will be bitterneſs in the end,

according

according to that of the Prophet *Iſaiah*, chap. 24. 9. *Strong drink ſhall be bitter to them that drink it*; that is, It ſhall be turned into bitterneſs. And *Solomon* deſcribing the *Harlot*, (Prov. 5. 4.) with the contentments which ſhe offers, concludes, *Her end is bitter as wormwood*, not only her own end, but likewiſe the end whereunto ſhe bringeth others; and as it follows, *Her feet go down to death*, that is, ſhe carries her ſelf, and others that follow her, headlong into that burning-lake, where the fire of luſt will be turned into the fire of Hell, without true and unfeigned Repentance. When therefore thou art tempted to any ſin, reaſon thus with thy ſelf, If I yield to this temptation, and thereby gratifie my luſt, either I ſhall repent, or not; If I do not repent, I ſhall be damned; If I do repent, it will coſt me much more bitter ſorrows and mournings than I ſhall find pleaſure and delight in the acting of it. O then what egregious folly and madneſs muſt it needs be in any, for the enjoyment of a ſhort, tranſient pleaſure here, to implung themſelves body and ſoul into everlaſting burnings.

2. *Have frequent recourſe unto God by prayer.* It is Gods power that muſt ſupport thee againſt the power of thy beloved luſt; and it is *Prayer* that muſt procure his power. But let thy prayer be as ſincere, ſo fervent, for *it is the fervent prayer only that is effectual.* This was the courſe which St. *Paul* took, when he was troubled with *that thorn in the fleſh*, whereof he complains, (2 *Cor.* 12. 7, 8.) which many judicious Expoſitors underſtand to be ſome luſtful motion and inclination which he found in himſelf, *For this he beſought the Lord thrice, that it might depart from him*, that is, he prayed oftentimes to be rid of it; and thereby he obtained, though not a full deliverance from it, yet ſtrength ſufficient to maſter it, ſo as

as it had not dominion over him; for he received this comfortable anſwer, *My grace ſhall be ſufficient for thee*; ſufficient for thy deliverance in due time; ſufficient in the mean time for thy ſupportance. And queſtionleſs one ſpecial reaſon why ſo many complain of the ſtrength and prevalency of their beloved luſt, that it doth even rule and reign in them, is, becauſe they do not pray unto God in the name of Chriſt ſo heartily againſt it, as they ſhould; which if they did, they would feel and find the grace of God ſufficient for their ſupportance and deliverance.

II. *Thou muſt with as great care and circumſpection watch againſt ſecret ſins, as againſt open and publick*; making conſcience of ſinning in *ſecret*, even when thou haſt opportunity of privacy for the acting and committing of them.

1. *Becauſe we are more apt to fall into ſecret than into open and publick ſins.* If we can hide our ſins from the eyes and knowledg of men, we are apt to think all is well and ſafe; and thereupon encourage our ſelves to ſin in ſecret: Therefore the *Murtherer* and *Adulterer* are brought in by *Job*, emboldning themſelves, ſaying, *No eye ſeeth us*, Job 24.14.

2. *Howſoever we may hide our ſecret ſins from the eyes of men, yet it is impoſſible to hide them from the all-ſeeing eye of God*, who ſeeth all, himſelf unſeen of any; *being preſent in all places, beholding both the evil and the good*, Prov.15.3. *Davids* Murther and Adultery were carried on very ſecretly, yet were they viſible to the eyes of God: *Thou didſt it ſecretly*, ſaid God, *but I will puniſh thee openly. If thou wilt ſin ſecretly*, ſaith *Auguſtine*, (*Quære ubi te non videat, & fac quod vis*) ſeek out a place where he ſeeth thee not, and there do what thou wilt. But ſeeing God is preſent in all places, it is impoſſible thou ſhouldſt hide

hide thy ſins from his all-ſeeing eye.

3. *As God here ſeeth and taketh notice of thy moſt ſecret ſins, ſo he will one day or other diſcover thoſe deeds of darkneſs to thy great confuſion, without true repentance*; If not here in this life, yet at the day of Judgment, when our moſt ſecret ſins ſhall be diſcovered to the view of all. *Eccleſ.* 12. 14. *God will bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil.* Then all thy ſecret ſins ſhall be diſcovered to Angels, Men, and Devils; thy ſecret uncleanneſs, and cloſe adultery; thy pilferings and ſtealings; thy falſe weights and meaſures ſhall be brought to the view of all, to thine eternal ſhame and confuſion. Were our hearts thorowly poſſeſſed herewith, Oh how watchful would it make us over our ſelves in ſecret, and fearful to adventure upon any ſin, though we have the opportunity of privacy for the acting of it!

III. *Thou muſt be watchful againſt the leaſt ſin*, not eſteeming any ſin ſo ſmall and venial, as that thou maiſt ſafely give it entertainment, and continue in it without true and unfeigned repentance, and that for theſe Reaſons.

1. *By the leaſt ſin the Law of God is tranſgreſſed, his juſtice violated, and his wrath provoked:* And therefore far be it from us to account that ſin *little*, which is committed againſt a God of *Infinite Majeſty*. Whereupon ſaith St. *Auguſtine*, *Ne conſideres quod parva ſint peccata, ſed quod magnus ſit Deus cui diſplicent*, Aug. *de Pœnitent. vera & falſa*, cap. 8. Do not conſider the ſmalneſs of thy ſins, but the greatneſs of God, who is diſpleaſed and provoked by them.

2. *Little ſins are apt to make way for greater*; who ſees not by daily experience, that unclean thoughts and filthy words draw many on to unclean actions: Yea

Yea, as *Justin* reports of *Ninus* his victories, how *every victory was a means of another conquest.* So every small sin is a means and way to a greater. And this must needs be so, because God in his just judgment doth usually punish sin with sin, I mean, God doth many times punish some mens lesser sins, by leaving them so to themselves, and to the corruption of their own wicked hearts, that they break forth into the acting and committing of grosser sins. The best means therefore for a man to keep himself from great and heinous sins, is, to be watchful against smaller sins, and to make conscience of them.

3. *The least sin cannot be expiated nor pardoned without the precious blood of the Son of God:* That expression of the Apostle is observable, *Christ was delivered to death for our offences*, Rom. 4. 25. The word in the *Greek*, διὰ τὰ παραπτώματα, translated *offences*, signifieth properly *our slips*, implying that our smallest sins could not be expiated without the bloody death of Jesus Christ. Oh let not us over-lightly account of that for which Christ paid so dear a price as his own most precious blood.

CHAP. IX.

Of our Behaviour at Meals.

COnsidering our Adversary the Devil layeth in every place baits and snares to entrap us, and especially at our Tables; therefore it concerns us in a special manner to be watchful over our selves at Meals: To that end,

1. *Forget not to pray unto God for a blessing on the Creatures, whereof thou art to partake.* For as the Apostle speaketh, 1 *Tim.* 4. 4, 5. *Every Creature of God*

God is good, being ſanctified by the word of God and prayer. By the word, as it doth ſhew, and warrant our right thereunto; and by *prayer* as it is a means appointed by God for obtaining his bleſſing upon his Creatures, without which they will do us little good; for *man liveth not by bread only, but by every word that proceedeth out of the mouth of God*, Mat.4.1. that is, Bread doth not nouriſh by its own power, but by the appointment and bleſſing of God. And therefore it was the uſual practice of our *Saviour* to lift up his eyes, and crave a bleſſing upon the Creatures before he did partake of them; which hath been the uſual practiſe of the Saints, and people of God before, and ſince Chriſts time, 1 *Sam.*9.13. and *Act.*27.30. Having therefore ſuch worthy Patterns and Preſidents, follow them, not daring to partake of any of Gods good Creatures, till thou haſt lifted up thine heart to God, and craved his bleſſing upon them; for otherwiſe how juſtly mighteſt thou expect from God a curſe rather than a bleſſing.

2. *Eat as in the preſence of God*, who is ever preſent with us whereſoever we are, as in our beds, ſo at our boards, eying and obſerving all our actions. It will be therefore thy wiſdom whereſoever thou art, to carry thy ſelf as in his ſight and preſence, eſpecially at thy Meals, when thou art moſt apt to forget God, and to give out thy ſelf to the Creature, and to the ſatisfying of thy carnal luſt and appetite.

3. *Seaſon and ſanctifie thy Meals with Spiritual communication, at leaſt uſeful diſcourſes, that thy Soul, as well as thy body may be fed and nouriſhed:* To this end take occaſion to raiſe up both thine own heart, and the hearts of ſuch as are with thee, to an affectionate remembrance of God, by whoſe goodneſs and bounty thou enjoyeſt what is ſet before thee; that thereby

thine

thine heart may be inflamed with a greater love unto him. We read in the *Evangeliſts*, that it was Chriſts uſual practiſe at Meals, to fall into ſuch diſcourſes as tended to the Spiritual good of thoſe with whom he ſate, miniſtring grace to the hearers. Whoſe example herein is worthy our Chriſtian imitation. And in regard of your great backwardneſs unto, and barrenneſs in ſpiritual diſcourſes, that you cannot ſuddenly find out any fit matter for it, it will be a point of ſpiritual wiſdom in you, before hand to think of ſome ſeaſonable, ſavoury heads, whereon to diſcourſe at Meals, which may tend to the good and edification of others, and reſolve to embrace every opportunity that is by any offered to you for good diſcourſe. I deny not but you may lawfully at Meals diſcourſe as of News, ſo of Civil matters, and of your own affairs, and the like; yet you ſhall do well to ſeaſon your Civil and Moral Diſcourſes with ſome ſpiritual and ſavoury expreſſions, dropping ſomething of the Mercy, Goodneſs, and bounty of God at every Meal.

4. *Carefully obſerve that caution of our Saviour to his Diſciples*, Luk. 21. 34. *Take heed to your ſelves, leſt ye be overcharged with ſurfeiting and drunkenneſs.*

5. *Fail not to give thanks after meals for that comfortable refreſhment you have found from the creatures.* This the Lord gave in ſpecial command unto his people, *Deut.* 8. 10. *When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God.* Yea we read that the *Heatheniſh Idolaters* at their feaſts were accuſtomed to praiſe their falſe Gods; for it is ſaid, *Dan.* 5. 4. *They drank wine, and praiſed the gods of gold and of ſilver, and of braſs, of iron, of wood, and of ſtone.* Is it not then a wonderful ſhame for Chriſtians, after their Meals, not to praiſe the true God, from whom we receive all the good things we do enjoy.

CHAP. X.

Of Sports and Recreations.

AS *you ought to be watchful over your ſelves at Meals, ſo likewiſe at your Recreations:* For though ſome Recreations are lawful, yet are we generally apt to abuſe them unto licentiouſneſs, and to adventure upon all manner of ſports and recreations without any difference, therefore I ſhall ſhew you,

1. What kind of Sports which are uſed for Recreations are unlawful.

2. How thoſe which are in their kind lawful, are abuſed, and ſo made unlawful.

Unlawful Sports and Recreations may be brought to theſe Heads.

1. *All ſuch wherein neither wit of mind, nor exerciſe of body is uſed,* as *Dice-play,* and *ſome Games at Cards*; for in them is nothing but an expectation of an uncertain event, wherein neither wit of mind, nor exerciſe of body is uſed, which are the main ends of ſports and recreations, either for the refreſhing of our minds or bodies, that we may thereby be the better enabled for the honouring of God in the diſcharge of the duties of our places and callings.

2. *Such as bring danger to men*; as of old was fighting with beaſts, and now Matches at Foot-ball, fighting at Cudgels, eſpecially fighting with ſharp weapons, and the like.

3. *Such as declare Gods puniſhment on the Creatures for mans ſin*; as Bear-baiting, Cock-fighting, and the like; the enmity that is in one Creature againſt another, is a puniſhment on the poor Creatures for mans ſin, and therefore ought not to be a ground,

or

or matter of ſport and rejoycing unto us; but rather of ſorrow and humiliation.

II. The next thing to be conſidered is, how thoſe ſports which are in themſelves lawful, are made unlawful by mens manner of uſing them.

1. *When too much time is ſpent in them*; Recreations ſhould be as ſawces to your meat, to ſharpen your appetite unto the duties of your Calling; and not to glut your ſelves with them, ſo as to make your ſelves the more unfit, both for the duties of your Callings, and of Gods ſervice. You muſt know, that the main and principal end of Gods ſending you into the world, was not to follow your pleaſures, but that you ſhould ſpend your time and ſtrength in the duties of Gods ſervice, and in the means whereby you may be fitted thereunto. Will it not be more comfort to thee when thou art dying, to think of the time thou haſt ſpent in the ſervice of God, and in preparing for Eternity, than of that time which thou ſpenteſt in Cards, and Plays, and other vanities.

2. *When mens Recreations are made a trade of Merchandize*, as when men play meerly to get money; that which a man gains by this traffick, he cannot with a good conſcience poſſeſs and enjoy; It is not by God given him, becauſe he cometh not to it by lawful means, but is rather as *ſtollen goods*, over which Gods curſe hangeth. And as for the party that loſeth, he alſo is guilty of theft, for that which he loſeth, he purloyneth from his Wife, Children, and Family, if he have any; or if not, from Church, Commonwealth, and poor. We are not *Lords* of our goods, but *Stewards*, and muſt give an account of them. Oh that all our Gameſters would conſider, what a fearful reckoning they are to make at the day of Judgment, not only of their precious time laviſhly miſ-

ſpent, but alſo of their eſtates for the moſt part wickedly loſt; when in their account there ſhall be found ſo much waſted in gaming, and ſo little given to the poor, and charitable uſes!

Q. *Is it altogether unlawful to play for Money?*

A. I will not ſay, it is altogether unlawful to play for money, provided that what you play for, be but a ſmall matter of little value, which is to be meaſured according to the eſtate and quality of thoſe who play. But how is the gaming of moſt men the very exerciſe of covetouſneſs, meerly to win other mens money.

3. *Lawful recreations are made unlawful, when they are uſed at unſeaſonable times*, as on days of Humiliation; and on the Sabbath-day, in which time the Lord forbiddeth all men to *ſeek their own pleaſure*, Iſa. 58. 13.

4. *When they are ſo uſed as they raiſe a mans paſſion unto anger, fury, and the like*; or that they cauſe ſwearing, curſing, brawling, quarrelling, with the like evil effects. He that cannot moderate his paſſion, nor rule his tongue at play, is not fit for it.

CHAP. XI.

Of the Duties of our Calling.

HAve eſpecial regard to the Duties of that particular Calling wherein thou art placed by Gods Providence; In a conſcionable diſcharge whereof conſiſteth the very life and power of Religion. For thy help therein take theſe *Directions*.

1. *Begin with God, by ſeeking unto him by prayer, as for the pardon of thy ſins, and ſupply of all needful graces, ſo for his bleſſing upon thy lawful pains and endeavours:*

vours: For indeed it is his bleſſing alone that maketh rich, and that cauſeth any thing we take in hand to thrive and proſper, which *Moſes* acknowledgeth, *Deut.* 8. 18. where ſpeaking to the people of *Iſrael*, ſaith, *It is the Lord that giveth thee power to get wealth.*

2. Be *painful and diligent in the duties of thy* calling, according to that direction of the Wiſe man, *Eccleſ.* 2. 10. *Whatſoever thy hand findeth to do, do it with all thy might*; that is, whatſoever works or duties belong unto thee by vertue of thy calling, do them diligently and induſtriouſly; not ſo much to ingroſs wealth, as for neceſſaries, and competent proviſion for thy ſelf, Wife and Children. This likewiſe our Saviour commendeth to us by his own practiſe, *For*, ſaith he, *I muſt work the works of him that ſent me, while it is day*, this phraſe ἐργάζεσθαι τὰ ἔργα, *to work the works*, is an *Hebraiſm*, and implieth a thorow-acting or doing of a thing, and that with diligence.

For thy encouragement thereunto know, that diligence in our Callings is uſually crowned with riches and plenty, *Prov.* 10.4. *The hand of the diligent maketh rich.* And *Prov.* 13.14. *The Soul of the diligent ſhall be made fat*; that is, ſhall be enriched with outward bleſſings. And truly it is very rare, but that a bleſſing doth accompany a diligent hand.

Yet herein care is to be had, leſt while you are diligently following the works of your calling on the one hand, you be not overtaken with worldlineſs and covetouſneſs on the other. Therefore I ſhall give you two Cautions.

1. *Be not ſo diligent in thy particular Calling, that thou neglect the duties of thy general Calling, as a Chriſtian*; I mean, be not ſo eager in following thy worldly buſineſſes, and imployments, that thou neg-

leſt thy Spiritual buſineſs, as thy morning and evening Devotions unto God, &c. Though thou mayeſt ſpend the greateſt part of every of the ſix days in thy worldly buſineſſes and imployments, yet thou oughteſt to ſpend ſome part of every day in Spiritual imployments, whereby thy worldly buſineſſes will be the better ſeaſoned, and ſanctified. When thou comeſt to lie upon thy Death-bed, and lookeſt back into thy life, then that time which hath been taken from thy worldly buſineſſes, and ſpent in praying, reading, hearing, meditating, and the like, will yield thee moſt comfort.

2. *Labour to be Heavenly-minded in earthly imployments*; to follow worldly buſineſſes with Spiritual affections, often lifting up thine heart unto God in ſome Heavenly Ejaculations. Yea, labour to make ſome improvement of that time, wherein thou art following the works of thy Calling, to ſome Spiritual advantage, by uſeful meditations; eſpecially if thy imployments be ſuch as exerciſe the hand, and not the head. As thou art eagerly following thy worldly buſineſſes, oft meditate on that excellent ſaying of our Saviour, *Mat.* 8. 36. *What will it profit a man, if he ſhall gain the world, and loſe his own Soul.*

3. *Reſolve and ſtrive to be faithful and ſincere in all the works of thy Calling*; and with a kind of diſdain abhor to get any thing by wicked and deceitful courſes; as knowing that a little ill-got may empoyſon a mans whole eſtate, and bring a curſe upon all that he poſſeſſeth; it may prove like the *Eagles fleſh from the Altar, with a coal in it*, that devoured the whole neſt. Let there be therefore *truth*, and *equity*, and *plainneſs* in all thy dealings with men, 1 *Theſ.* 4. 6. *Let no man go beyond and defraud his brother in any matter, becauſe the Lord is the avenger of all ſuch*: But

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in all our dealings, let us obſerve that *Royal Law*, and *ſtandard of all equity*, namely, *to do as we would be done by*; for as our Saviour ſpeaketh, *Mat.*7.12. *This is the Law and the Prophets*; that is, the ſum of that which in the *Law*, and by the *Prophets* is delivered concerning our carriage towards our Neighbours, and dealing with them.

4. *Having uſed thine utmoſt diligence in thy lawful calling, trouble not thy ſelf with carking and diſtruſtful thoughts about the iſſue and ſucceſs of thine endeavours.* *Take no thought*, ſaith our Saviour, *Mat.* 6. 31. *What ſhall we eat, or what ſhall we drink, or wherewith ſhall we be clothed.* The word in the *Greek* tranſlated, *take no thought*, μεριμνᾶν, *quaſi* μερίζειν τὸν νοῦν, implyeth a *carking diſtruſtful thought*, whereby the mind is diſquieted about the iſſue and ſucceſs of our endeavours, which is very unbeſeeming a Chriſtian.

5. *As oft as thou receiveſt any bleſſing from God, forget not to return unto him the praiſe, and the glory thereof*; acknowledging that whatſoever the means hath been, he is the chief cauſe and principal Author of all thoſe benefits and bleſſings which thou enjoyeſt.

CHAP. XII.

Of our Behaviour in ſecret.

IN regard of the manifold temptations whereunto we are ſubject, both when we are *by our ſelves alone*; and alſo when we are *in company with others*; It is our duty, and will be our wiſdom to keep a narrow watch over our ſelves, both in our *ſolitarineſs*, and alſo *in company*.

Firſt, when *we are alone*, our care muſt be, that we be neither ill imployed, nor idle and unfruitful;

but that we be taken up with Spiritual, and Heavenly Meditations.

1. *For ſolitarineſs is the Devils opportunity*; which he hath always been careful to embrace and improve to the utmoſt advantage; as we ſee in *David*, who when he was walking alone upon the roof of his houſe, then the *Devil* ſet upon him, tempted him unto luſt, and prevailed with him. And therefore how doth it concern us to be then eſpecially watchful over our ſelves?

2. *Becauſe we are then in moſt danger to be overtaken and foiled with our own ſinful luſts*; then are we moſt apt to let out our hearts in Speculative wantonneſs, and contemplative wickedneſs, by feeding our fancies, and pleaſing our ſelves in ambitious, revengeful, laſcivious, and other wicked thoughts. In which reſpect we ought in our ſolitarineſs carefully to watch over our hearts, being then in greateſt danger of theſe *ſpiritual rapes.*

To this end I ſhall commend that excellent, but too much neglected duty of *Divine Meditation*, which is twofold.

1. *Sudden and occaſional.*

2. *Set and deliberate.*

For the Nature of *Occaſional* Meditation, *It is a ſudden fixing the mind upon ſome profitable ſubject, occaſioned by ſomething that we ſee, or hear.* The which may be done at all times, and in all places, when we are at home about the works of our calling, or walking abroad. Of this ſudden and occaſional Meditation there may be much uſe, by reaſon of the variety of Objects which preſent themſelves to our view; for every creature that we behold doth afford unto us plentiful matter of Spiritual and Heavenly Meditation; from each of them we may and ought to take occaſion to meditate of God, and of his Attributes

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ſhining in them, as his Power, Wiſdom, Goodneſs, and other Attributes.

For *Motives* thereunto take theſe three.

1. It will be a ſpecial means to keep worldly, wanton thoughts, and idle motions out of thine heart. For if thou give up thy ſelf to idleneſs, not labouring to poſſeſs thy mind with ſome good and profitable Meditation, thou art ſure to be peſtred with vain and wicked cogitations.

2. A frequent uſe of occaſional Meditations will fit thee for ſet and ſolemn Meditation; in that it will both furniſh thee with matter, and prepare thine heart to commune with God.

3. Hereby thou ſhalt make a right uſe of the Creatures. The Creatures are half loſt unto thee, if thou only imploy them, and not take out ſome Spiritual leſſon from them.

Thus much of ſudden and occaſional Meditation.

A word or two of *the ſet, ſolemn and deliberate Meditation*, in regard there are many excellent Treatiſes publiſhed on that ſubject.

I ſhall therefore briefly ſhew you, Firſt the *Nature* of the Duty. Secondly, give you ſome *Rules* and *Directions* to be obſerved therein.

I. For the *Nature* of it, what it is, I anſwer, *a ſet and deliberate Meditation*, is *a ſerious applying of the mind to ſome ſpiritual, or heavenly ſubject, diſcourſing thereof with thy ſelf, to the end, thine heart may be warmed, thine affections quickned, and thy reſolutions heightned to a greater love of God, hatred of ſin, &c.*

II. The Directions to be obſerved therein are theſe:

1. *Let the ſubject matter of thy Meditation be wholly ſpiritual and divine.* Thus any part of the *Scripture* is a fit ſubject for thy Meditation, as alſo *God* or any of his *Attributes*, as his *Omnipotency, Eternity, Immutability,*

mutability, Omnipresence, Omniscience, Holiness, Wisdom, Mercy, Justice, Love, Faithfulness, and other Excellencies of God. As also the blessed, and happy estate, wherein our first Parents were created by God; and that miserable estate whereinto they implunged themselves, and all their posterity, by their disobedience against God, in eating the forbidden fruit; and the state of Redemption by Jesus Christ; and the transcendent love of God in giving his Son for us; and the unconceivable love of Christ in undergoing a bitter, cursed death for our Redemption.

2. *Let the particular subject thou pitchest upon for thy Meditation be suitable to thy present state and condition:* To that end it will be thy wisdom in setting upon this duty, to observe the frame and temper of thy heart. If thou findest thine heart sad and heavy, then fix thy Meditation upon thy sins, that so thou maist turn thy sorrow and sadness for outward things into a sorrow for thy sins. But if thou findest thine heart lightsome and chearful then fix thy Meditation on the incomprehensible love of God, or on the freeness of his grace, or on the bounty of God, especially towards thy self.

3. *Having pitched thy thoughts upon some particular subject suitable to the present frame and temper of thine heart, continue thy thoughts upon it, till thou hast found thine heart warmed, and thine affections quickned therewith*; which indeed is the main, and principal end of this exercise.

4. These things premised by way of preparation, fall upon the work it self, which consisteth of three particular heads.

The first I may call *Cogitation*, whereby I mean a discoursing of the Understanding about the subject matter pitched upon, a calling to mind of several truths that belong thereunto. As if the subject of

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thy Meditation be *Death*, then call to mind, and ſeriouſly think, as of the *Certainty of Death*, ſo alſo of the *uncertainty thereof*, both in regard of the *Place* where, the *Manner* how, and the *Time* when; and then to argue the neceſſity of a continual expectation of, and preparation for Death.

The ſecond is *Application*, to make ſome cloſe Application to thy ſelf of thoſe truths thou haſt called to mind, for the warming of thine heart, and quickning of thine affections.

The third and laſt particular is *Reſolution*, a reſolved purpoſe of heart to do this or that; as if the ſubject matter of thy Meditation hath been *Death*, and finding thine heart thorowly affected with the apprehenſion thereof, eſpecially of the uncertainty of the time of thy Death, reſolve thereupon to be the more careful in imbracing every opportunity of doing good, thinking it may be the laſt that will be afforded unto thee; as alſo to live in a continual expectation of, and preparation for Death, by a daily renewing thy peace with God.

CHAP. XIII.

Of our Behaviour in Company.

AS thou muſt be watchful over thy ſelf when thou art alone, ſo likewiſe *when thou art in company*, looking unto thy Behaviour therein, and the rather, becauſe we are generally more apt to tranſgreſs in company, than when we are alone: Therefore I ſhall ſet down ſome Directions to guide thee when thou art in company.

But firſt it will not be amiſs to premiſe an argument or two, to perſwade thee to make choiſe of the good

good and godly, and by no means of wicked and ungodly persons for thine ordinary converse: As also a preparatory advice or two for the better fiting and preparing of thee, to improve thy converse with men to the best Spiritual advantage.

1. *Therefore highly prize, and earnestly seek the company of such as are godly*, whereby thou wilt find a greater increase in thy piety, knowledg, faith, zeal, and all other graces. And it may be observed, that where the people of God do not associate themselves in holy Communion, there is little thriving in grace and godliness, though they live under never so powerful a Ministery,

2. *Avoid as much as may be the society of wicked and prophane persons*, especially such as are scoffers at Godliness and Religion.

1. Because we are very apt to be corrupted with the contagion of their sins. 2. We are in danger to be involved in their temporal plagues. 3. We shall thereby encourage and embolden them in their wicked and prophane courses; it being a great encouragement unto wicked men to go on in their wicked and sinful courses, when as they are countenanced with the company of the godly.

Now for the better fitting and preparing thy self for profitable converse when thou art in company, I shall only give these two advises.

1. That thou maist be the better furnished with matter for useful discourse, often and seriously meditate with thy self on some general head of Divinity, as of our wretched and miserable condition by nature, of the all-sufficiency of Christs Sacrifice, of the vanity and uncertainty of all earthly things, of the shortness of this life, of the day of Judgment, or the like. By often contemplating of these or such like things with thy self in secret, thou wilt be better enabled to talk

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and diſcourſe of them in the preſence of others, and that to their good and edification, as well as to thine own.

2. Before thou goeſt into company, be earneſt with God in prayer for grace ſo to order thy converſation and diſcourſes, that they may tend, as to the glory of his name, ſo to thine own and others good, and ſpiritual advantage.

Theſe things thus premiſed, come we now to the *Directions* for the good government of thy ſelf when thou art in company; which I ſhall lay down

1. More generally.
2. More particularly.

1. In reference to thy Behaviour in good Company.
2. In reference to thy Behaviour in bad.

The general Directions for thy Behaviour in company are theſe.

I. *Let thy carriage and converſation be humble*, willing to communicate thy counſels, comforts and experiences to the pooreſt and meaneſt Chriſtians, and to partake of their counſels, comforts and experiences; not diſdaining to learn any good thing of thoſe, who in ſeveral reſpects are much thine inferiors.

II. *In all thy converſings with men, labour to be fruitful and profitable, both to thy ſelf and others*, by receiving and doing all the good thou canſt.

1. *To thy ſelf, by receiving all the good thou canſt from others.* To this end, when thou art in the company of others, diligently obſerve in what gifts and graces any doth excel (for God hath diſpenſed various gifts unto his people, all are not alike qualified) and then labour to draw forth thoſe gifts and graces to thine own ſpiritual good and advantage.

2. *To others by communicating unto them ſuch good things as thou conceiveſt moſt ſuitable unto their preſent*

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ſtate and condition. The more good thou communicateſt unto others, the more will God communicate unto thee.

III. *Often lift up thine heart unto God in ſome ſhort ejaculatory prayer, that he would open thy lips, that thy mouth may ſhew forth his praiſe*, that he would inable thee ſo to ſpeak, that thy words and diſcourſes may tend to the good and edification of others, miniſtring grace to the hearers.

Having thus given thee *general* Directions for thy Behaviour in company; come we now to the *more particular* Directions referring to thy Behaviour in good company.

I. When thou art in good company, trifle not away thy time with worldly conferences and diſcourſes, as the common fault of too too many is, whereof Saint *Bernard* complained in his time, *Nihil de Scripturis, nihil de ſalute agitur animarum, ſed nuge, & riſus, & verba proferuntur in ventum.* But let the ſubject of thy diſcourſe rather be ſome ſpiritual matter.

II. *Labour to turn the current of worldly Diſcourſes into ſpiritual*; to that end watch every opportunity which may occaſion any digreſſion from worldly matters, into ſome ſpiritual and heavenly ſubject.

III. *Be ready to communicate and impart ſuch ſpiritual gifts and graces as thou haſt received.* Haſt thou any competent meaſure of ſaving knowledg? communicate thy knowledg unto others, by acquainting them with the myſteries of Salvation. Haſt thou found comfort after thy ſpiritual troubles and deſertions? Haſt thou found ſupport under thy trials and temptations? Haſt thou found gracious anſwers and returns to thy prayers? Haſt thou got the victory over any luſt or corruption? freely and willingly communicate and impart unto others the experiences thou haſt had of Gods Mercy, Power, and Goodneſs

neſs in thy ſeveral ſtraights, and exigencies, directing them to ſuch ways and courſes wherein thy ſelf haſt found much good and benefit. This we find expreſly commanded, 1 *Pet.* 4. 10.

The particular directions referring to our Behaviour in bad company, are theſe.

I. *When by reaſon of ſome common occaſion thou art in bad company (for otherwiſe, as we ſhewed before, thou art by all means to avoid it) ſee that thy converſation be with a Dove-like innocency, blameleſs and harmleſs*, according to that exhortatation of the Apoſtle, in *Phil.* 2. 15. The truth is, there is ſcarce a better means to propagate the Goſpel, and to faſten it on the affections of Natural men, than the fair carriage, and honeſt converſation of the Profeſſors thereof. It is as the odour of Chriſts Oyntment, the fragrancy whereof draws the affections of others.

II. *Be careful that thou partake not of their ſins*; Which Direction the Apoſtle giveth, *Epheſ.* 5. 11. *Have no fellowſhip with the unfruitful works of darkneſs:* He meaneth, that they ſhould no way communicate, or be partakers with their ſins, which he calleth *works of darkneſs.*

Q. *How may we be ſaid to partake with others in their ſins?*

A. Men partake of others ſins, as by *provoking* them to ſin, ſo by *approving* their ſin. Men approve others ſins *openly*, or *covertly: Openly*, by *Word*, or *Deed.*

By *Word.* 1. When they commend others for their ſins.

2. When they patronize and defend them in their ſins.

3. When they ſooth them up, and flatter them therein. Men approve others ſins *by Deed*, when they be companions and agents with them in the ſame

ſame ſins. *Covertly* men approve others ſins, when they tacitly conſent unto them. He may be ſaid tacitly to conſent, that either revealeth not the ſin he knows, when he ought, or ſhews no diſlike of it, when he beholds it. And this oftentimes is as hurtful, in reſpect of the offender, as ill counſel; for as *evil ſpeech moveth men to ſin, ſo evil ſilence leaveth men in ſin. Ut malus ſermo inducit in peccatum, ſic malum ſilentium relinquit in peccato.* Aug.

III. *Grieve and mourn for the ſins thou diſcerneſt amongſt them.* It is noted oft, and commended as a ſpecial grace in ſundry of Gods Saints, that they have been greatly troubled in themſelves at the diſhonour done to God even by the ſins of others; as *Moſes, Nehemiah, David, Jeremiah*, and others. *Deut.9.* 18, 19. *Neh.* 1. 4. *Pſal.* 119. 158. *Jer.* 13. 17.

IV. *When thou obſerveſt any wickedneſs committed by thy neighbour, reprove him for the ſame*; which duty we find much preſſed upon Gods people in the Scriptures; *Levit.19.17. Thou ſhalt not hate thy brother in thine heart, thou ſhalt in any wiſe rebuke thy brother, and not ſuffer ſin upon him.* Wherin are implied two things.

1. That he who doth not reprove his brother when he ſeeth him do amiſs, doth indeed *hate* him, and not love him, for there is no love like the love of reproof.

2. That by not reproving thy brother, thou ſuffereſt him to run on and continue in his courſe of ſin, which will at laſt prove his deſtruction.

For the right manner of performing this duty, both certain *General* Rules muſt be obſerved, and alſo *Particular*, according to divers circumſtances. *General Rules are theſe.*

1. *He that reproveth another, muſt lift up his heart in prayer unto God*, that he would ſo guide his tongue, and move the others heart, that his reproof may be profit-

profitable unto him. For without Gods blessing, all our admonitions and reproofs will prove but words spoken in the air.

2 *Our reproof must be done in love*, aiming therein at our brothers good, and not at all at his disgrace. For as the Apostle speaketh, 1 *Cor.*16.14. *All things must be done in love:* And as all things, so specially this of reproof. Concerning *Particular* Rules, both the state of the party reproving, and of the party reproved, and the quality of the sin, together with time and place must be observed.

1. The state and condition of the party reproving must be observed. As they who have authority over others have greater liberty to reprove, so if they have to deal with notorious scandalous offenders, they then may and must do it.

1. *With authority*, as the Apostle exhorteth, *Rebuke with authority*, Tit.2.15.

2. *Sharply*, so the Apostle commandeth, *Rebuke them sharply*, Tit.1.13. The word in the *Greek* ἀποτόμως, translated *sharply*, properly signifieth *cuttingly*, or *to the quick*. *Ely* failed herein; though he reproved his Sons for their wickedness, yet it was not sharply, and to the quick, but with too much gentleness and mildness.

2. *The mind and disposition of the party reproved must be observed:* For if he be flexible and ingenuous, he must with mildness be reproved, even *with the spirit of meekness*, as the Apostle *Paul* expresseth it, *Gal.*6.1. But yet severity must be used when lenity prevails not.

3. *The state and condition of the party reproved is to be observed.* For,

1. If it be our Superiour, it must be done with all reverence and humility, rather beseeching and exhorting, than plainly rebuking, as *Naamans* servants

did their Master, 2 *King.* 5. 11, 13.

2. If the party to be reproved be our equal, then it must be done without all bitterness, even with all love. Reproof is a bitter pill, and therefore it must always be rolled with Sugar, expressing much meekness of spirit, and compassion of heart; shewing in the hatred of our brothers sin, our love of his person.

4. The *quality of the sin* reproved must likewise be observed.

1. *Private offences must be privately reproved*; For saith our Saviour, *If thy brother trespass against thee, go and tell him his fault between thee and him alone*, Mat. 18. 15. But open and scandalous offences must be reproved openly. 1 *Tim.* 5. 20. *Them that sin*, viz. openly, and with scandal, *rebuke before all*, i.e. before the whole Assembly of the Church, *that others also may fear.*

2. *Sins directly tending to Gods dishonour, must be reproved with an holy zeal and indignation.* Christ thus often reproved the *Scribes* and *Pharisees.* And thus *Peter* reproved *Simon Magus*, Act. 8. 20.

5. *The seasonableness of the time must with great wisdom be observed.* To rebuke a Drunkard in his drunkenness is folly; *Abigail* knew as much, and therefore said nothing to *Nabal* in his drunken fit, but in the morning when the wine was gone out of him. So neither is it seasonable to reprove a man for his passion in his passion; wait rather for a fit time, till a mans fit and passion be over.

6. *The seasonableness of the place must likewise be observed.* Unless it be for due and just censure, let it not be in publick Assemblies, open streets, with the like. But if by the way thou observest a man sin, whom thou knowest not whether ever thou shalt see him again, or no, then as privily as thou canst, thou maist

maiſt meekly rebuke him. Thus ſhalt thou manifeſt thy Zeal for Gods glory, thine hatred of ſin, and thy care for thy brothers Salvation.

CHAP. XIV.

Directions to the Rich.

AS the Apoſtle *Paul knew how to be abaſed, and how to abound; how to be full, and how to be hungry*, Phil. 4. 12. that is, he had learned in the School of Chriſt, how to carry himſelf Chriſtianlike in a rich and in a poor eſtate. So it will be a point of ſpecial wiſdom in us, to know how to carry our ſelves Chriſtian-like through variety of conditions; how to manage every eſtate. For your better help herein, I ſhall give you ſome Directions.

1. How to carry your ſelves Chriſtian-like in a rich and full eſtate.
2. How to carry your ſelves Chriſtian-like in a poor and mean eſtate. For the former,

I. *Look up unto God, and often think of him as the Author and Donor of all the good things thou doſt enjoy.* When thou haſt gotten Wealth, ſay not, *This I have gotten by my own wiſdom and policy:* For how many men of as great underſtanding and wiſdom as thy ſelf, have not the tythe of thy Eſtate? Neither ſay, *This I have gotten by mine own travel, pains, and endeavours*; For how many men have been as induſtrious as thy ſelf, and yet have not found that ſucceſs which thou haſt done? And therefore ſay with *Job*, (ch. 1. 21.) *The Lord hath given.*

II. *Bleſs God for what thou haſt. In every thing give*

thanks (saith the Apostle, 1 *Thes.* 5. 18.); *for this is the will of God in Christ Jesus concerning you:* As if he had said, This is that the Lord by his Son Jesus Christ hath signified to be his will, and after a sort, the whole he requireth of us, for all the Mercies we receive from Him. And therefore, as thou receivest any Mercy and Blessing from God, fail not to give unto him the praise and the glory thereof.

III. *Labour to see Gods special Love in Common Mercies.* For what good will the enjoyment of any thing do thee, unless thou canst see Gods *LOVE* to thee, as well as his *BOUNTY* therein?

Q. *How may I know that these outward Mercies which I do enjoy, are bestowed upon me in love and favour?*

A. 1. *If they inflame thine heart with a love to God,* causing thee to love him the more, because he hath been so bountiful unto thee. For this is a sure rule, *Whatsoever causeth love, cometh from love.* Examine therefore whether those outward good things which thou dost so plentifully enjoy, have wrought up thine heart to a true love of God: for if so, then thou mayest assure thy self, that they were bestowed upon thee in love; and thou mayest look upon them as tokens of Gods especial love and favour.

2. *If thou findest in thy self a willingness to honour God in the use of those good things thou hast received from him,* by laying out a portion thereof towards the maintenance of Gods Worship, or the relief of Gods poor, then thou hast a comfortable evidence that they are bestowed upon thee in love.

3. *If it be the grief of thine heart that thou dost not answer the loving kindness of the Lord towards thee;* that thy conversation is so unsuitable to his gracious dispensations towards thee; that thou dost not in any measure live up to his bounty towards thee. This

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is an evident ſign, that what thou haſt received from God, was beſtowed upon thee in love; and thou mayeſt look upon them as tokens of his eſpecial love and favour.

IV. *Beware of being puffed up with pride, and labour to be humble under thine abundance*; to be low in thine own thoughts, when thou art high in the world: which indeed will prove thy glory. For Humility is an ornament, as the Apoſtle *Peter* implieth under that word ἐγκομβώσασθε, *be clothed or decked with humility* as with an ornament, 1 *Pet.* 5. 5. Many men think Humility a debaſement; but the Spirit of God counteth it an ornament; therefore ſaith the Apoſtle *James*, chap. 1. 10. *Let the rich man glory in that he is made low*; that is, Let him glory in his humility, becauſe God hath given him an humble and lowly heart, notwithſtanding his riches and greatneſs in the world, becauſe he hath a *low mind in an high condition*; for it is the glory of rich men, that when God hath made them *high* in the world, they are *low* and humble in their own thoughts.

V. *Labour for the true ſpiritual* Riches, *namely, ſaving, ſanctifying graces*, that thy ſelf may be rich, and not thy Cheſt only. And truly, rich men of all others, ſtand in moſt need of ſanctifying-graces: in regard their Riches are great ſnares unto them, and occaſions of ſin, as a long Coat is in greater danger to be dagled, than a ſhort one. Oh therefore beg of God, that he would not put thee off with the things of this world; but that together with his outward bleſſings, he would give thee his inward bleſſings, true, ſaving, ſanctifying-graces, eſpecially the grace of ſpiritual poverty, which is the foundation of bleſſedneſs, as *Mat.* 5. 3. *Bleſſed are the poor in ſpirit, for theirs is the kingdom of Heaven.* It was an excellent ſpeech of *Luther*, when the Princes of *Germany* ſent

him in great Presents, *Valde protestatus sum, me nolle sic ab eo satiari. I profess*, saith he, *the Lord shall not put me off so.* Do thou in like manner take up the same resolution.

VI. *Earnestly labour, and seriously desire, in the use of all means, an interest in Christ*, in whom are riches and treasures above all the riches and treasures of the World. He is that Pearl of great price, that Treasure hid in the field, for which the *wise Merchant went and sold all that he had. Abraham*, though he had abundance of all outward things, yet crys out, *What is all this, seeing I go childless?* Do thou in like manner, in the enjoyment of thine outward abundance, cry out, *Lord, what is all this, seeing I go Christless?*

VII. *Communicate out of thy store towards the relief of others.* Giving to the poor, as it is a duty incumbent upon all that are able, so especially upon the rich. The Apostle *Paul* therefore willeth *Timothy*, to *charge such as are rich in this world, that they do good, that they be rich in good works*, 1 Tim. 6. 17.

The better to quicken you up to this duty, consider these few things:

1. This is an especial end of Gods giving more to some than to others, That they who have more abundance, should thereout give to them that need. This inference doth St. *Paul* make (2 *Cor.* 8. 14, 15.) from the distribution of *Manna*, *Exod.* 16. 18. for they that gathered more than was needful for themselves and their Households, gave of their abundance to such as had not enough.

2. Rich men are not *Lords* of the abundance which they have, but *Stewards*; and must dispose thereof according to the mind of the Lord; that is, some part thereof to the poor. And therefore of all unmerciful men, such as are rich, and have enough for themselves and others too, are worthy of most blame.

Such

Such an one was that rich man in the Parable, of whom it is ſaid, *Luk.*16.10, &c. that *he was clothed in purple and fine linnen, and fared ſumptuouſly every day*; and yet it is implied, that he afforded not to poor *Lazarus the crumbs that fell from his table.* Let ſuch unmerciful rich men well weigh the end of that rich man, and be hence forward ſtirred up to take due notice of a main duty that lieth upon them, which is to be free and forward, liberal and bountiful, in diſtributing to the neceſſities of the Poor. It is not ſufficient for rich men to do good, unleſs they be *rich* in *good works.* As your Riches are Gods ſeed for you, ſo your good works are your ſeed ſown for God; as you ought to bring forth a crop anſwerable to Gods ſeed, ſo will God give you a crop anſwerable to your ſeed. In this reſpect ſaith the Apoſtle, 2 Cor. 9. 6. *He that ſoweth bountifully, ſhall reap bountifully.* Though God reward none by way of merit for their works ſake, yet *God will render to every one according to his deeds,* Rom. 2. 6. So as rich men ſhall loſe nothing by being rich in good works, but rather gain very much thereby.

It is the great miſtake of many, to think that what they give to the poor is loſt; whereas in truth it is the beſt means of encreaſing their Eſtate. *Prov.*11.24. ſaith the Wiſe man, *There is that ſcattereth, and yet encreaſeth; and there is that with-holdeth more than is meet, but it tendeth to poverty.* And again, *Prov.*19.17. *He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given, he will pay him again.* Here you have, as I may call it, a Bill of Gods own hand, in which he doth acknowledg himſelf a debtor to every merciful man.

CHAP. XV.

Directions to the Poor.

HAving given Directions to the Rich, I come now to give Directions to the Poorer ſort, who ſtand in as much need as the former.

I. *Labour to be content with thine eſtate*, as being that portion God hath allotted unto thee; and repine not againſt his *Providence*, becauſe thou haſt not a larger allowance; which is the counſel of the Apoſtle *Paul*, 1 Tim. 6.8. *Having food and raiment, let us be therewith content.*

Q. *Wherein doth this contentedneſs conſiſt?*

A. In bringing down your minds to your preſent ſtate and condition. It is the great miſtake of many, to think that contentedneſs conſiſteth in abundance, in raiſing up their Eſtates to ſuch a pitch, conceiving they ſhould then be contented: whereas indeed true contentedneſs conſiſteth rather in an evenneſs, ſuitableneſs, and proportion between a mans Eſtate, and his Mind; ſo that he is the contented man whoſe Mind and Deſire lieth level with his Eſtate.

The better to perſwade the Poorer ſort to this duty of Contentedneſs, I ſhall propound ſome few Conſiderations.

1. *That ſuch as have convenient food and raiment, enjoy as much as the richeſt men on earth*; whereupon ſaith the Apoſtle in the fore-mentioned place, 1 *Tim.* 6. 8. *Having food and raiment, let us be therewith content.* Though a man poſſeſs never ſo much of this worlds goods, yet doth he enjoy no more thereof than

than himself eateth and weareth; for the rest goeth to others, and is nothing to him. So that the rich man can have no more real good from his great Estate, than his Servants have: for their bellies must be filled, and their backs clothed out of his Estate, as well as his own.

2. *That every mans Estate is ordered by God*; who as he is the Soveraign Lord of Heaven and Earth, and may do with us what he pleases; so he is infinite in wisdom, and thereby knoweth what estate is best and most convenient for us, even better than we our selves; yea, and is rich in mercy and goodness, and thereby willing and ready to do that which in his wisdom he knoweth to be best and most convenient for us. Which if it were seriously considered, would be a special means to work up our hearts to some measure of contentedness in our meanest estate and condition.

3. That Riches are great hinderances in the way to Heaven; mark what our Saviour saith, *Luk.* 18. 24, 25. *How hardly shall they that have riches enter into the Kingdom of God*! Implying Riches to be a great hinderance to mens Salvation. Is it not then an evidence of Gods love to thee, that he maketh thy way and passage to Heaven less difficult and dangerous, than thy rich Neighbours? Surely when thou comest to die, thou wilt have little cause to complain of thy want of plenty and abundance.

II. *Labour to be rich in Grace.* Yea, the poorer thou art in Purse, labour to be the richer in Grace, and then thy Worldly Poverty will be no hinderance to thy Spiritual Preferment, but rather a furtherance, in that it puts thee into a better capacity; seeing they are *the poor of this world* whom the Lord usually *makes rich in faith, and heirs of his Kingdom.* And

we

we often read, that *the poor received the Gospel*; not only the poor in Spirit, but the poor in Purse. And therefore though thine outward condition be poor and mean, yet know, thou art as capable both of Grace here, and of Glory hereafter, as any whatsoever. Stir up thy self therefore by fervent praying, diligent reading, and frequent hearing of the Word, to grow in Grace, yea to grow rich in grace, that though thou art poor here, yet thou maist be an heir of Heaven; and when thou diest, with *Lazarus* be received into *Abrahams* bosom.

III. *In thy greatest wants and exigencies, labour to live by faith in Gods Providence*, resting confidently upon him for a comfortable supply of all needful temporal good things. For thine encouragement thereunto, take notice of that gracious promise, *Psal.* 34. 10, *The young Lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing.* He doth not say, they shall have abundance; but, *they shall want nothing that is good for them.* And therefore said our Saviour, *Mat.6.* 25, 26, *Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your bodies, what ye shall put on: Is not the life more than meat? and the body than raiment? Behold the fowls of the air, for they sow not, neither do they reap nor gather into barns; yet your heavenly Father feedeth them: Are ye not much better than they?* Here our Saviour by several Arguments labours to disswade his Disciples from all distrustful thoughts and cares about their food and raiment, and to perswade them to live by faith in Gods Providence for the same.

1. The first Argument is taken *a majori ad minus*, from the greater to the less; as thus: God hath given you the greater thing, therefore he will give you the less: he hath given you *life*, therefore he will not deny *food:* he hath given you a *body*, therefore he will

will not with-hold *raiment.* This Argument our Saviour expreſſeth in theſe words, *Is not the life more than meat?* and the *body than raiment?* intimating, that that God who hath given you a life and a body, will aſſuredly provide food and raiment for them, which are leſs. He hath given you, τὴν ὐσίαν, your eſſence or ſubſtance; therefore he will not with-hold τὸ ἐπιὐσιον, *any neceſſaries appertaining thereunto.*

2. The ſecond Argument is taken, *a minori ad majus*, from the leſs to the greater; and may be thus framed: He that provideth for Fowls, will much more provide for Men: But God provideth for the Fowls of the air, therefore much more will he provide for men. Which Argument is here amplified and confirmed by two Reaſon.

1. *Firſt, from the means of proviſion* afforded to men, *which the fowls of the air want.* For whereas men plow and ſow, and reap, and gather their Corn into Barns, and thereby have means of proviſion which the fowls of the air want; *for they ſow not, neither do they reap, nor gather into barns*; that is, they have not, neither do they uſe the means of proviſion which men do; yet are they not unprovided of convenient food, for God feedeth them. Why then ſhould men, who have ſuch means of proviſion, diſtruſt Gods Providence, and thereupon vex and perplex themſelves with cares for food, what they ſhall eat, and what they ſhall drink, ſeeing God provideth for the Fowls of the air, who have no ordinary means of proviſion?

2. *From the excellency of Man above Fowl*, expreſſed in theſe words, *Are ye not much better than they?* intimating, that Men are much better than the Fowls of the air; and therefore ſeeing God provideth for the Fowls of the air, much more will he provide for Men, eſpecially for his own Children. For who is there that feeds his Hawks and his Hounds, that will

will ſuffer his Children to ſtarve for want of convenient food? And therefore you have good cauſe in all your ſtraits and exigencies to live by faith in Gods Providence.

CHAP. XVI.

Of Chriſtian-like carriage under Reproaches.

I. *Beware of manifeſting any Diſtemper or Paſſion under your Reproaches.* I deny not but you may, and ought to be ſenſible of the wrong done to your name, for as *a good name is a precious oyntment*, Cant. 1. 3. ſo to have an evil name is a great judgment; and therefore you ought not to be inſenſible of the wrong done to your name by ſlanders and reproaches, ſaying, *Let men ſpeak of me what they pleaſe, I care not, ſo long as I know mine own innocency*; for though the teſtimony of your own innocency be a ground of comfort unto you, yet your care muſt be not only to approve your ſelves unto God, but alſo unto men, to be as careful of your good names as poſſibly ye can; but yet you are not to manifeſt any diſtemper or paſſion upon the reproachful ſpeeches of others againſt you. For,

1. That will give others juſt occaſion to conclude, that you are verily guilty of thoſe things whereof you are reproached.

2. Your diſtemper and paſſion will much diſquiet your ſpirits, and indiſpoſe you to the right manner of performing any good duty.

II. *Beware of returning reproach for reproach*, or railing for railing, which is very unbeſeeming a Chriſtian, being therein ſo unlike unto Chriſt, who as the Apoſtle *Peter* ſpeaketh, 1 *Pet.* 2. 23. *When he was reviled, reviled not again.*

III. *Seem*

III. *Seem to take little or no notice of thoſe reproaches that are caſt upon you.* The Wiſe man ſaith, *Prov.* 19. 11. *It is the glory of a man to paſs over a tranſgreſſion*; i.e. to ſeem to take no notice thereof. And truly, it is the beſt kind of revenge you can take of your reproaches; for there can be no greater vexation to your malicious reproacher, than to ſee you take little or no notice of his reproaches againſt you, and whoſoever will make trial, ſhall find that his Adverſary is more vexed with his ſilence, than if he ſhould return like for like.

IV. *When an evil report is raiſed of you, be not ſo much inquiſitive who raiſed it, as to make a good uſe and ſanctified improvement thereof.* To this end know, and conſider, that the report raiſed of you is either *true* or *falſe*; if *true*, then you may diſcern the Finger of God at your enemies tongues end, pointing unto you your ſins, and calling upon you to humble your ſelves for the ſame. But if the report raiſed of you be *falſe*, yet you may hearken to it as to a Call from God, to look more narrowly over your ſelves, leſt you be overtaken with that ſin wherewith at the preſent you are falſly charged; for God knowing your temper and diſpoſition, happily ſeeth that you are inclinable thereunto, and therefore ſuffereth others to charge you therewith, though falſly, meerly for the preventing thereof, that you may not be overtaken therewith; and thus may you make a good uſe of the falſeſt and bittereſt objections of your adverſaries againſt you.

V. *Labour to walk contrary to what is charged upon you, though falſly.* As for inſtance, if you are charged with Hypocriſie, that you are no better than Hypocrites; labour the more for ſincerity, and reſolve to perform all you do out of reſpect to God, more than unto men; if you are charged with Pride, carry your ſelves

ſelves the more humbly and lowly, that your humility may appear unto all, and ſo your converſation give your enemies the lye.

VII. *Go and ſpread your reproaches before God in Prayer*, as good *Hezekiah* did the reproaches of *Rabſhekah*, and make known your caſe unto him, deſiring help and ſtrength from him, to bear them Chriſtian-like, and then you ſhall not need to doubt of his gracious comfort and ſupport.

CHAP. XVII.

How to improve Loſſes, Croſſes, and Afflictions.

IN regard that all men ſo long as they live here in this world are ſubject to manifold Loſſes, Croſſes, and Afflictions; therefore it is neceſſary that I ſhould give you ſome directions how to carry your ſelves in reference thereunto.

The Directions are theſe.

1. When God ſhall exerciſe you with any loſſes, croſſes, or afflictions, labour to bear them *Chriſtian-like*; to that end obſerve theſe Rules.

1 *Bear them ſenſibly*; the Lord expects we ſhould be ſenſible of the weight of our afflictions; he would not have us as *Stoicks*, or *Stocks*, which are not affected with his ſtripes; but like Children, he would have us ſenſible of the ſmart of the rod. Thus was *Job*, chap. 1. 20.

There are two Extreams whereunto we are very prone to run in times of afflictions, the one is a *deſpiſing* of afflictions, the other is a *fainting* under them, both which are hinted to us by the Author to the *Hebrews*, Heb. 12. 5. *My Son, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of*

of him; these are the two extreams we are carefully to avoid in times of afflictions.

1 Not to *despise* or slight the chastisement of the Lord, saying, If God will have my estate, let him have it; if he will have my Husband, or Wife, or Child, let him have them; this is a *despising* of the chastening of the Lord, a little regarding, yea a contemning thereof, as the *Greek* word implieth, which is very displeasing unto God.

2 *Not to faint* under our losses, crosses, and afflictions, as when Children die, then the spirit of the Parent to die also; or when the Husband dieth, then the spirit of the Wife to die also; this is a fainting under the burthen of our afflictions, as if they were unsupportable, not to be indured.

2 If you would bear your afflictions Christian-like, bear them *with patience and silence*, according to the example of *David*, who when God laid his hand upon his back, he presently laid his hand upon his mouth, as appeareth by his own expression, *I was dumb, I opened not my mouth, because thou didst it*, Psal. 39. 9.

This patient silent bearing of Afflictions is opposed to two things.

1. To an *inward repining* at the Dispensations of God towards you.

2 To an *outward complaining* and murmuring at them, both which you must carefully avoid.

1 You must carefully avoid all *inward repinings* at the dispensations of Gods Providence towards you; whatsoever storms are without you, yea and blow upon you, yet your hearts within you should be calm and quiet; what though the Lords dealings with you be very sharp? yet you ought not to repine at them, but quietly and silently to submit thereunto, acknowledging the equity of Gods proceeding with

with you, that as he is righteous in all his ways, so in particular towards you, and thereupon to say with good old *Ely*, 1 *Sam.* 3. 18. *It is the Lord, let him do what seemeth him good*; and with our blessed Saviour, *Luk.* 22. 42. *Father, not my will, but thy will be done.* And if you bear your afflictions thus quietly, you shall bear them with much more ease at present, and find them more profitable in the end.

2 As you must carefully avoid all *inward repining*, so likewise all *outward complaining, and murmuring* under the sad dispensations of Gods Providence. As you must not entertain any hard thoughts of God, as if he punished you above your deservings, or more than you are able to bear; so neither must you express any discontented words against the Lords dealings with you; for though a Christian may *mourn* under sad Providences, yet may he not *murmur* at them; though he may *groan*, yet not *grumble*; but quietly bear all losses, crosses and afflictions, both in opposition to all *inward repining, and outward murmuring.*

3 If you would bear your afflictions Christian-like; you must bear them *willingly and cheerfully.*

To help you herein, take these few Considerations.

1 *That no afflictions befall any without the wise ordering Providence of God*, as *Eliphaz* implieth, *Job* 5. 6. *Affliction cometh not forth of the dust, neither doth evil spring out of the ground.* Truly, there is not a *Warrant* comes to Arrest thy Body with Pain or sickness, but it comes under the Hand and Seal of thy Heavenly *Father*; there is not a *Habeas Corpus* comes to remove thy Yoke-fellow, Child, or Friend, but it is signed by thy Heavenly *Father.* This consideration hath been a ground of comfort unto the people of God in all their afflictions; *The Lord*, said *Job*, *hath*

hath given, and the Lord hath taken away, bleſſed be the name of the Lord, Job 1. 21. And this muſt needs be a ground of comfort, yea and joy unto all the people of God, eſpecially if you ſhall conſider in the next place,

2 *That the end God aims at in your affliction is to do you good, yea ſome ſpecial good, that could not be done ſo well in any other way: The Lord chaſteneth us for our profit*, Heb. 12. 10. Every Croſs will bring with it ſome bleſſing or other, if the fault be not in our ſelves; yea the greateſt croſs will bring the greateſt bleſſing.

3. As God doth intend our good thereby, ſo *when it hath effected that good which God intended thereby, he will ſoon remove your affliction from you:* for the Lord taketh no delight or pleaſure in your pains or ſufferings, but *delighteth in mercy*, Mic. 7. 8. and therefore will not, neither can he ſuffer his afflicting hand to lie longer upon you, than in his wiſdom he ſeeth to be needful and neceſſary for the effecting of that good which he intends you thereby; and therefore if your afflictions ſeem long unto you, know, they are no longer than needs muſt, and that that good for which God ſent them, is not yet effected.

4 *That God will either proportion your afflictions to the meaſure of your ſtrength, or your ſtrength to the meaſure of your afflictions*; laying no more upon you than he will enable you to bear, according to that of the Apoſtle, 1 *Cor.* 10. 13. *God is faithful, and will not ſuffer you to be tempted above what you are able to bear.*

IV. If you would bear your afflictions Chriſtian-like, you muſt bear them *fruitfully*, by labouring to make a ſanctified uſe and improvement of them, whereby they will become comfortable bleſſings unto you; for a ſanctified affliction is a great bleſſing.

Q. *What course should I take to have my afflictions so sanctified unto me, that I may be able to say with David,* It is good for me that I have been afflicted? *Psalm* 119. 71.

A. I. *In every affliction take notice of the displeasure of God against thee*; for though the Lord doth sometimes afflict his Children for the trial and exercise of their Graces, rather than for any displeasure he hath conceived against them, as in *Jobs* case it was, yet usually he strikes not till he be provoked by our Sins; and therefore it will be thy wisdom in every affliction to take notice of the displeasure of God against thee.

II. *Search into thine own heart, and labour to find out the cause of Gods displeasure against thee*; for it is not for nought that God afflicts thee, something or other is amiss in thee which God would have amended and reformed; and considering that the Lord doth not only in general correct us for Sin, but visiteth our special Sins with special Judgments and Afflictions, therefore whensoever the Lord visiteth thee with Sickness, or exerciseth thee with any affliction, know it is thy duty to make a strict search, and diligent enquiry into thine own heart, for the special Sin, or Sins, God aims at therein, to find out the plague of thine own heart. Thus did the people of God under their sad affliction, yea they called upon one another to the practice of this duty; *Let us search and try our ways*, said they, *Lam.* 3. 40. for as a Disease can never be well cured till the cause thereof be first found out and discovered; so neither can any affliction be sanctified and removed, till that which hath occasioned it be in some sort found out and discovered.

For the better discovery of the particular Sin or Sins God aims at in thine afflictions, take these few *rules and directions.*

1 When

1 When God viſiteth thee, or any of thy dear Relations with Sickneſs, or exerciſeth thee with any Affliction, or doth but ſhake his Rod over thee, ſet thy ſelf as in his ſight and preſence, and then examine thy Soul and Conſcience thorowly, make an exact ſurvey and ſearch into every corner thereof, to find out the particular Sin God aimeth at.

2 Take notice what ſin thy Conſcience doth firſt bring to thy remembrance, for Conſcience is Gods Deputy to convince thee, and to tell thee, that by living in the practice of ſuch and ſuch a Sin, or in the omiſſion of ſuch a Duty, thou haſt juſtly brought upon thee ſuch a Judgment; as thou maiſt ſee in the example of *Joſephs* Brethren, who for their *cruelty towards their brother, adjudged themſelves worthy of all the miſeries which they ſuffered*; for their Conſciences it ſeems in their diſtreſs chiefly checked them for that, therefore they had good ground to ſuſpect that to be the cauſe of their preſent diſtreſs; under every Croſs and Affliction therefore liſten to the voice of Conſcience, which will deal impartially with thee.

3. Take ſpecial notice of the kind of thine affliction; for it is Gods uſual manner to puniſh Sin in kind, by way of retaliation, obſerving an analogy, proportion, and ſimilitude between the quality of the Sin, and the puniſhment which he inflicteth, and ſo leadeth us as it were by the hand, that we may come to find and feel it by his guidance and direction; for *mens puniſhment often bears the image and ſuperſcription of their ſin upon it.* Thus God oftentimes puniſheth Drunkards with Dropſies, and Covetous men with Thieves, who rob them as they have robbed others. Thus God often puniſheth our prophaning of his Sabbaths, by inflicting ſome judgment upon us on that day; and our careleſs neglect of Family-duties, by taking away a Family-relation. Thus there is oftentimes

tentimes a proportion between mens Practices, and Gods Puniſhments, by comparing whereof we may many times come to find out the particular Sin, or Sins, for which God afflicts us.

4 When Gods afflicting hand is upon thee, conſider for what Sin eſpecially thou haſt often been reproved, either by the motions of Gods Spirit, or by the admonitions of his Miniſters, or by the checks of thine own Conſcience, and yet haſt refuſed to reform the ſame; thereupon ſuſpect that Sin in ſpecial to be the ſin at which the Lord aimeth in thy preſent affliction; for it is uſual with God to proceed from words to blows, to make us give more diligent heed thereunto.

5 Be earneſt with God in Prayer, that he would help thee in this ſearch, that he would diſcover and make known unto thee the Sin, or Sins at which he eſpecially aimeth; thus did *Job*, chap. 10. 2. *Shew me*, ſaith he, *wherefore thou contendeſt with me*; for what Sin or Sins thou doſt thus afflict me. And afterwards he crys out in his afflictions, *Make me to know my tranſgreſſion, and my ſin*, Job 13.23. In like manner do thou in thine affliction fly unto God by Prayer, beſeeching him to ſhew unto thee wherefore he doth ſo contend with thee, and to make known unto thee what is thy tranſgreſſion, and thy ſin, that hath provoked his diſpleaſure againſt thee.

III. *Having found out the particular Sin God aimed at in thine affliction, then go and confeſs it unto God in Prayer, with the aggravating circumſtances thereof*; freely judging and condemning thy ſelf before God for the ſame, with a broken and contrite heart; ſuch as confeſs their ſins there is a promiſe of forgiveneſs made, 1 *Joh.* 1. 9. To thy Confeſſions add earneſt and fervent Prayer unto God as for the pardon and for-

forgiveneſs of thy ſins, through the merits of Jeſus Chriſt; ſo for reconciliation with that God whom thou haſt ſo much provoked by thy ſins. Beg of him, as to love thee freely; ſo to receive thee graciouſly, and not to contend with thee for ever.

IV. *Wherein ſoever upon thine examination thou findeſt thy ſelf to have been faulty, thou muſt endeavour to amend and reform*; for as the end of thy ſearch is to diſcover what is amiſs in thee, ſo the end of thy diſcovery is to amend and reform what hath been amiſs in thee. And truly without this it will little avail thee to pray unto God for the removal of thine Affliction, for the Lord himſelf noteth continuance in ſin to be the chief cauſe of the continuance of his hand of affliction upon his people, *Iſaiah* 9. 12, 13.

V. *Though Afflictions are ſpecial opportunities for Spiritual advantages; yet ſeeing they are not of themſelves able to work any good in thee, without the ſpecial aſſiſtance of Gods Spirit working together with them, be earneſt with God in Prayer for a ſanctified uſe and improvement of them*; that as he doth afflict thee, ſo he would teach and inſtruct thee by his holy Spirit, how to make a good uſe thereof, to the ſpiritual advantage of thine own Soul. In all thy addreſſes unto God in Prayer, beg of him, that no affliction may paſs away unſanctified; and pray more for the ſanctification of them, than for their removal.

VI. *In the time of thy affliction vow and promiſe unto God better obedience for the time to come*; that thou wilt be more careful in the avoiding of thoſe ſins, for the commiſſion whereof, and in the performing of thoſe Duties, for the omiſſion whereof thy Conſcience checks thee. *David* in *Pſal.* 66. 14. ſpeaks of Vows which he had made unto God in the day of his trouble and diſtreſs; and truly this vowing unto

God newness of life, better obedience, and a greater watchfulness over our selves for the time to come, is a necessary duty to be oft performed by us, especially in the time of our Sickness, and that in regard of the weakness of our flesh; for howsoever in our sicknesses and afflictions there may be good motions, purposes, and intentions in our minds; yet through the weakness of our flesh, we are apt to start from them. Now a Promise and Vow is a special means to keep us from starting from our good motions and purposes. *Per votum immobiliter voluntas firmatur in bonum. Aqui. Sum.* 2. 2. *q.* 88. *art.* 6.

VII. *Be careful to perform the Vows and Promises thou makest unto God in the day of thy trouble and distress*; for by thy Vow thou hast bound thy self to performance; and therefore saith the Wise man, *Eccles.* 5. 4, 5. *When thou vowest a vow unto God, defer not to pay it, for he hath no pleasure in fools*; noting it to be egregious folly in any to be forward in making Vows unto God, and then afterwards to be backward in performing what they vowed. *Quia non voviſti, jam te obſtrinxiſti.* Aug. Epiſt. 45.

CHAP. XVIII.

How to close the Day with God.

HAving shewed how to walk with God all the Day long: I come now to shew you how to close the Day, and lye down with God in the Evening.

The Directions may be brought to these two heads:

1. Such as concern our behaviour in the Evening.

2. Such

2. Such as concern our behaviour at our going to Bed.

I. The Directions which concern our behaviour in the Evening, are these:

1. *Withdraw thy self into some secret and retired place, and there look back and call to mind how thou hast spent the day.* Consider how thou hast performed the forementioned duties belonging to the several parts of the day; to that end put these Questions to thy self?

1. How did I awake in the morning? Were my morning-thoughts upon the world, and the satisfying my lusts? or upon God, and some of his glorious Excellencies?

2. Did I so soon as I was up, offer unto God my Morning-sacrifice of Prayer and Thanksgiving first in secret, and then with my Family?

3. After what manner were they performed by me? Did I do them out of form and custom? or out of conscience, in obedience to the command of God? Did I draw near unto God with my heart, as well as with my body? Did I put forth the strength of my affection in prayer? or was it performed after a cold and formal manner, with much deadness of heart, and distractions of mind?

4. Have I read my portion of Scripture this day, or no? Did I do it overly and slightly, or with an holy reverence, as in the sight and presence of God? And have I meditated on what I read, that so I might the better remember the same?

5. Have I this day been watchful over my thoughts; not suffering any wanton, worldly, or vain thoughts, to lodg in my heart; but with detestation rejected, and cast them out so soon as they have risen there?

6. Have I been watchful over my words, avoiding all unchaſt ſpeeches, and unſavoury diſcourſes; not ſuffering any corrupt communication to proceed out of my mouth, but that which was good, to the edification of others?

7. Have I this day been watchful over all my ways and actions, making Gods Word my rule, and his Glory the chief end and aim of them all? Have I commended all my buſineſſes unto God by prayer, not enterprizing any thing without ſeeking direction, aſſiſtance, and a bleſſing from him? And have I ſet God always before me, walking as in his ſight and preſence?

8. Have I this day wittingly adventured upon the committing of any known ſin? Have I thereupon humbled my ſelf before God, and turned unto him by true and unfeigned repentance, or not?

9. Have I ſeaſoned and ſanctified my Meals with ſome ſpiritual communication, and uſeful diſcourſes; dropping ſomething of the Mercy, Goodneſs, and Bounty of God, that thereby my Soul, as well as my Body, might be fed and nouriſhed?

10. Have I followed my worldly buſineſſes with ſpiritual affections, often lifting up my heart unto God in ſome Heavenly Ejaculations? And have I been juſt and honeſt in all my dealings with men, abhorring to get any thing by wicked and deceitful courſes?

11. What hath been my carriage in *ſecret?* Have I there let out my heart in contemplative-wickedneſs, by feeding my fancy, and pleaſing my ſelf in ambitious, revengeful, laſcivious, and other wicked thoughts? Or have I improved my privacy, by fixing my thoughts upon ſome ſpiritual and heavenly ſubject, diſcourſing thereof with my ſelf?

12. What hath been my behaviour in company?

Have

Have I trifled away the time in worldly conferences and sinful discourses, giving too much way to the satisfying of my carnal lusts and pleasures? Or have I laboured to be fruitful and profitable therein both to my self and others?

As he is the best Trades-man that every day in the Evening taketh an account of his worldly losses and gains: so he is the best Christian that every day in the Evening taketh an account of his Spiritual losses and gains, whether he go forward or backward in the ways of Godliness. History tells us of many Heathens who were wont every Evening to revise the transactions of the day; as of *Sextius* the *Roman Philosopher*, of whom it is recorded, that every Evening as he was going to Bed, he would question his Soul, *What evil he had healed, what vice he had withstood that day, in what regard he was better than before.* An Example worthy our Christian imitation, and a shame it would be to us to fall short of Heathens herein.

II. *Call to mind the passages of Gods Providence towards thee, and treasure them up in thine heart and memory*, labouring to make a right use of them. The truth is, it is an argument of a prophane and irreligious heart, to let the remarkable passages of Gods Providence pass away without any due observation of them. For as the *Psalmist* speaketh, *Psal.* 111. 4. *The Lord hath so done his marvellous works, that they ought to be had in remembrance.* Therefore it is thy duty, and will be thy wisdom, as in the day, to take notice of all the passages of Gods Providence towards thee; so in the Evening to call them to remembrance, that they may take the deeper impression upon thee.

III. *If thou hast been moved to anger in the day-time,*

time, let not the Sun go down upon thy wrath, Eph. 4. 26. whereby the Apostle implieth such a speedy suppression of anger, that it may not sleep with thee; for saith he in the next verse, *This is to give place to the Devil*; who, saith *Gregory*, in the night-season cometh to the angry man in his bed, and setteth before him the greatness of the wrong done unto him, and aggravateth the same by all the amplifying-circumstances thereof, to heighten up his anger to a revenge; therefore saith the Apostle, *Let not the Sun go down upon your wrath.*

IV. *Before thou goest to bed, be sure to offer unto God thine Evening-sacrifice of Prayer and Thanksgiving.* This is hinted unto us under the Law, where the Lord required his *Evening*-sacrifice as well as his *Morning*, Exod. 29. 38, 39. Therefore much more doth he require an Evening as well as a Morning-sacrifice now under the Gospel. And truly if thou shalt lye down in thy sins unrepented of, thou mayest haply awake with Hell-flames about thine ears. And therefore far be it from thee to presume to go to thy bed, before thou hast offered unto God thine Evening-sacrifice of Prayer, and therein heartily begged the pardon and forgiveness of all thy sins, in and through the Merits and Mediation of Jesus Christ. Should thou put off the performance of this duty till thou art in thy bed, as the practise of too too many is, it is very likely thou wilt fall asleep before thou hast made any great progress therein. And those prayers which thou makest in thy bed, will prove but drowsie, yawning prayers, at the best. Therefore be sure to offer up thine Evening-sacrifice before thou goest into thy bed; and, if conveniently thou canst, before Supper: for by experience we find, that our bodies are much more drowsie, and our spirits much more dead and heavy after Supper, than before.

Having

Having shewed thee the duties to be performed by thee in the Evening, before thy going to bed:

I come now to the Duties to be performed by thee at thy lying down.

1. *Take all occasions of holy and heavenly Meditations:* To this end, as thou art putting off thy clothes, think how it will not be long before thou be stripped of all, and go out of the world as naked as thou camest into it: which *Job* excellently expresseth, *Job* 1.21. *Naked came I out of my mothers womb, and naked shall I return thither*; not into his Mothers womb again, for that is impossible; but to the Grave, the womb of the earth, and common Mother of all. So that his meaning is, I shall go out of the world as I came into it. Hence *Death* is called an *unclothing* (2 Cor. 5. 4.) because it strips a man of all his Ornaments, not only of his Apparel, but also of his Honour, Wealth, and Riches.

How should the consideration thereof stir thee up to labour for the true Riches and Spiritual Clothing? I mean the saving-graces of Gods Spirit, and the Robe of Christs Righteousness, and then thou shalt not go out naked, but adorned and enriched.

Again, as thou art laying thy self down in thy bed, let the bed mind thee of thy grave, thy sheets mind thee of thy winding-sheet, and thy sleep mind thee of death, for death is but a kind of sleep; sleep is a short death, and death is a long sleep: Hence *sleep* and *death* are often put the one for the other in Scripture, and death is often set out by sleep, *Deut.* 31.16. *Dan.* 12.2. *Job.* 11,11.

2. As thou art going to sleep, commend thy self, both soul and body, with thy Relations, into the arms of Gods Protection; knowing, that they are safe whom the Lord keepeth. And then labour to fall a-

sleep

ſleep as thou art meditating of ſome good thing; for ſo will thy ſleep be more ſweet, thy dreams more comfortable, and thine heart in a better plight when thou awakeſt.

CHAP. XIX.

Directions for Sanctifying the Lords Day.

HAving ſhewed you how to walk with God on the Week-days: I ſhall now ſhew you how to walk with God on the *Sabbath-day*, ſo as it may prove a comfortable day unto you. To this end I ſhall,

1. *Give you ſome grounds for the change of the Sabboth from the laſt day of the week to the firſt*; proving our *Lords-day* to be now the true Sabbath.
2. *Give you Directions how to ſanctifie the ſame.*
3. *Add ſome Motives to quicken you up to a conſcionable obſervation of the Directions.*

Grounds for the change of the Sabbath from the laſt day of the week to the firſt, are briefly theſe:

I. *Divine Inſtitution*, even the Inſtitution of Chriſt himſelf, which appeareth two ways.

1. *By the Title given to the firſt day of the week*, namely, the *Lords Day*; for whatſoever in Holy Writ is ſaid to be the *Lords*, denominatively, of that Chriſt is the Author and Inſtitutor. As for inſtance, the *Lords Supper*, becauſe he inſtituted it. *The People of the Lord.* becauſe he choſe them, The *Lords Meſſengers*, becauſe he ſends them. Upon the ſame ground the firſt day of the week is denominatively called the *Lords day*; and that not by *Creation*, for ſo every day

day is his from the beginning; but by *Divine Institution*, becauſe it was inſtituted by Chriſt the Lord for Divine Worſhip and Service, and for the *memorial* of the great work of Redemption wrought by him. Agreeable hereunto is that of St. *Auguſtine*, who ſaith, That the Apoſtle appointed the Lords day to be kept with all religious ſolemnity, becauſe in that day our Redeemer roſe from the dead, and therefore is called the *Lords day*. *Dominicum diem Apoſtoli religioſa ſolemnitate habendum ſanxerunt, quia in eodem Redemptor noſter a mortuis reſurrexit, quique ideo Dominicus appellatur*, Aug. Serm. 151. de Tempore.

2. *By the practiſe of the Apoſtles, who conſtantly aſſembled together on the firſt day of the week*, which is our *Lords Day*; and that, without doubt, upon the command of Chriſt himſelf: for whereas he continued forty days on earth after his Reſurrection, before he aſcended into Heaven; it is ſaid, *in that time he gave commandments unto his Apoſtles, and ſpake unto them of the things pertaining to the Kingdom of God*, Act. 1. 2, 3. that is, He inſtructed them how they ſhould change the bodily-ſacrifices of Beaſts into the Spiritual ſacrifices of Prayer and Praiſes; the Sacrament of Circumciſion into the Sacrament of Baptiſm; the Sacrament of the Paſſover into the Sacrament of the Lords Supper: And then likewiſe he inſtructed his Apoſtle touching the change of the Sabbath into the *Lords Day*. To which agreeth that of learned *Junius*, who ſaith poſitively, *That the change of the Sabbath was not by the tradition of men, but by the obſervation and appointment of Chriſt*, who both on the day of his Reſurrection, and on every Seventh day after, unto his Aſcenſion into Heaven, appeared to his Diſciples, and came into their Aſſemblies. Hereupon we read the Apoſtles met together

on

on every first day of the week, to preach the Word, and to communicate the Lords Supper, as *Joh.* 20. 19, 26. *Act.*2.1. *Act.*20.7. and in divers other places. And we find it expresly ordained by the Apostle *Paul*, that the weekly Collection for the poor should be on that day, 1 *Cor.* 16. 1, 2, *Now concerning the Collection of the Saints, as I have given order to the Churches of Galatia, even so do ye: upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, &c.* And why on that day? Surely no other reason can well be imagined, but that their assembling together to partake of the Ordinances of God, was wont to be on that day; and therefore because works of Charity suit well with duties of Piety; and that by the Ordinances then dispensed, they might be stirred up to a more free and chearful Contribution, the Apostle ordained also, that the Collections for the poor should be on the same day, *viz.* the first day of the week.

II. *Another argument proving the first day of the week, commonly called the Lords-day, to be the true Christian Sabbath now under the Gospel, may be taken from the constant practice of the Church and People of God since the Apostles times.* As I have shewed you, that it was the practice of the Apostles to observe the first day of the week, which is argument enough to warrant the day, they being guided by the Spirit of Christ in an especial manner: So it doth clearly appear, that it hath been the practice of all holy men since the Apostles times, to observe this day, and that under the name of the *Lords-day. Ignatius*, who lived in St. *Johns* time, saith, *Omnis Christi amator Dominicum celebret diem, reginam, & principem dierum omnium*, Ignatius Epist.3. *ad Magnes:* that is, *Let every one that loveth Christ, keep holy the Lords-day, which is the Queen of days.* And *Eusebius* in

in his Eccleſiaſtical Hiſtory, *lib.* 4. *cap.* 22. plainly ſhews how the Church and People of God, in ſeveral ages after the Apoſtles times, obſerved the firſt day of the week, as inſtituted by Chriſt, and ordained afterwards by the Apoſtles. I might ſpend much paper in ſhewing how this day hath been obſerved in all ages, from the Apoſtles times to theſe days. Now the conſtant cuſtom of the Church is not to be ſlighted. That expreſſion of the Apoſtle, 1 *Cor.* 11. 16. *If any man ſeem to be contentious, we have no ſuch cuſtom, neither the Churches of God*; ſheweth, that the cuſtom of the Church is a matter to be regarded.

III. *The Reſurrection of Chriſt both giveth a ground for the ſanctifying of our Chriſtian Sabbath, and likewiſe ſheweth a reaſon for the changing of the day:* For the work of *Redemption* wrought by Chriſt, being far more excellent than the work of *Creation*, did much more deſerve a weekly memorial. That the work of Redemption was more excellent, appears in that it coſt more to redeem the world of Gods Elect, than to create the whole World. For to create the World, it coſt God but a word, as it were; *He but ſpake the word, and it was done*, Pſal. 148. 5. But to redeem the world of Gods Elect, it coſt no leſs than the precious Blood of the Son of God. So that this work hath ſwallowed up the former, as the *Temple* did the *Tabernacle*. And we who live after Chriſts Reſurrection, are as much bound to the Celebration of the firſt day of the week, as they who lived before, to the laſt.

It is very obſervable, that a Seventh day hath been obſerved to the honour of God ever ſince the Creation; and ſuch a Seventh, as never a Week in the alteration was without a Sabbath, and never a week had two Sabbaths; for as the week ended with the former Sabbath, ſo the next week began with our Sab-

Sabbath, which could not have been, if any other ſeventh day had been choſen.

If any ſhall ask why the change of the day is not more clearly expreſſed in the New Teſtament? I anſwer, becauſe there was no queſtion moved about the ſame in the Apoſtles times. Which may likewiſe ſerve as a reaſon why in the New Teſtament there is no expreſs command for the Baptizing of *Infants* in particular, namely, becauſe there was no queſtion moved about the ſame in the Apoſtles times.

II. Having given you ſome grounds for the change of the Sabbath from the laſt day of the week to the firſt:

Come we now to the *Directions* how to ſanctifie the Lords-day.

To the Sanctification whereof two things are required.

1. *An obſerving of a reſt.*

2. *A conſecrating of that reſt wholly to the Worſhip and Service of God.*

I. There muſt be a *reſting*, and that from ſeveral things. As,

1. *From all the ordinary works of our Calling*, which is expreſly ſet down in the Commandment, *Exod.* 20. 9, 10. *Six days ſhalt thou labour, and do all thy work; but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt not do any work:* viz. of thy Calling. And let not any pretend the greatneſs of their charge, as a plea for their working; but know aſſuredly, that what you get that day by your labour, will contribute little towards your charge. For whatſoever is got on that day, will not be bleſſed of the Lord, but will prove like *Achans* wedg of Gold, which being got contrary to the command of God, brought the fire of Gods curſe upon all the reſt which he had lawfully gotten.

2. *From*

2. *From all kinds of Recreations*, eſpecially ſuch as tend to carnal, and ſenſual delight; which though they may be lawful at other times, yet are unlawful on the Lords-day, being as expreſly forbidden by God himſelf, as the works of our Calling, as you ſhall find in *Iſa.* 58. 13. where the Lord requires of his people, *That they turn away their feet from doing their own pleaſures on his holy day*; and *that they call the Sabbath a delight, the holy of the Lord, honourable, and honour him, not doing their own ways, nor finding their own pleaſures.* And it is found by experience, that recreations do more ſteal away our affections from Heavenly meditations, and diſtract us in Gods ſervice, than the works of our Calling. Whereupon ſaith St. *Auguſtine*, *Quanto melius eſt arare, quam ſaltare in ſabbato?* Aug. *in Enarrationem tituli*, Pſal. 91. *How much better is it to plow on the Lords-day, than to dance?*

3. *From all immoderate eating and drinking*, whereby we are fitter to ſleep than to attend upon the ordinances of God. And therefore how blame-worthy are they, who make the *Lords-day* a day of *Feaſting* their neighbours and friends? For though it be lawful upon this day to make ſuch proviſion as ſhall be convenient for our own Families, and for the relief of our poor Neighbours; yet to make ſolemn Feaſts upon this day (as is the cuſtom of too many) whereby Servants are kept from the publick Ordinances, and our ſelves and gueſts are more indiſpoſed to the duties of Gods Worſhip and Service, muſt needs be unlawful. And therefore, though we be not forbidden upon the Lords-day to kindle a fire for the dreſſing of meat, yet we muſt take heed, that we make not ſuch a flame as ſhall kindle the fire of Gods wrath againſt us.

4. *From all worldly words, and diſcourſing of earthly*

affairs. Not ſpeaking thine own words, ſaith the Prophet, *Iſa.*51.13. which imports talking and diſcourſing of worldly matters on the Sabbath-day. For where the Lord hath commanded the whole man to reſt from worldly works, there he commands, as, the hand to reſt from working, ſo the tongue from talking of worldly matters: But in the Fourth Commandment, the Lord hath commanded the whole man to reſt from *worldly works*, Exod. 20.10. where he ſaith, *Thou ſhalt do no manner of work, &c.* Therefore he commands the tongue to reſt from talking of worldly matters, as well as the hand from working of ſervile and worldly works. How blame-worthy then are they, who make the *Lords-day* a reckoning day with workmen, and ſervants, or at leaſt a *viſiting-day* amongſt their Friends and Neighbours, and ſo conſequently a day of idle tattle about their profit, pleaſures, or other mens matters?

5. *As from worldly words, ſo from worldly thoughts, as much as we can.* For,

1. *Know that every Commandment extends to our very thoughts, binding them as well as the outward actions.* As for example: The ſixth Commandment from murtherous thoughts, as well as from the act of murther. The ſeventh from adulterous and luſtful thoughts, as well as from the act of adultery. The eighth from covetous thoughts, as well as from the act of Covetouſneſs.

2. *Know that the Lord requireth not only the outward man, and external actions to be conſecrated unto him, but eſpecially the inward man.* In which regard we ought, as much as poſſibly we can, to ſequeſter our thoughts from worldly matters, that they may be wholly taken up with Spiritual and Heavenly Meditations.

6. *There is another reſt expected from every one on the Lords-*

Lords-day, and that is a reſting from ſin; which we ought to do, as much as in us lieth, at all times, but eſpecially on the *Lords-day*, which ought to be kept as an holy reſt. And truly, we cannot offer unto God a greater indignity, than to ſerve the Devil in the works of darkneſs on the Lords-day, which is conſecrated to the honour and ſervice of God.

Thus much of the firſt particular requiſite to the Sanctification of the Lords-day, namely, *an obſerving of a Reſt.*

II. Come we now to the ſecond, *viz. A conſecrating that Reſt wholly to the Worſhip and Service of God.* For it is not enough that we keep a *Reſt*, but we muſt keep an *holy Reſt.* Barely to reſt on the Sabbath day, is *but a Sabbath of Beaſts. We muſt remember the Sabbath day to keep it holy.* For this is the chief end whereunto the outward Reſt tendeth.

Now the Conſecration of the Sabbath-Reſt conſiſts,

1. In our Preparation thereunto.

2. In a conſcionable performance of thoſe duties the Lord then requireth of us, which may be brought to two heads, *viz.*

1. *Duties of Piety.*

2. *Works of Mercy.*

Duties of Piety are of three ſorts, 1. *Publick.* 2. *Private.* 3. *Secret.* The which becauſe they are interchangeably mixed with one another, therefore I ſhall interchangeably ſpeak of them.

The Duties to be performed by way of *Preparation* are theſe:

1. *Remember the day before hand*, to the end you may ſo order and diſpoſe of your worldly affairs, that they may be diſpatched in convenient time on the Eve of the Sabbath, that ſo both your ſelves and

ſervants may go to bed in ſuch time, that your bodies may be well refreſhed with ſleep, and your minds fitted for the duties of the day. This the Lord intimateth in the beginning of the fourth Commandment, ſaying, *Remember to keep holy the Sabbath-day.* Where by *remembring it*, may be meant a *minding it before hand.* How blame-worthy then are they, who ſet up themſelves, and keep their ſervants ſo late up in the night before the Sabbath, that they are enforced to lye longer in their beds than ordinary on the *Sabbath-days*, yea and when they are come into the Congregation, are fitter to ſleep than to hear! *Is this to remember the Sabbath-day to keep it holy?*

2. *At your firſt awaking in the Morning, lift up your hearts to God in prayer and thanksgiving*, for that comfortable reſt and ſleep he hath vouchſafed unto you the night paſt. For it is *he that giveth his Beloved ſleep*, and *who renewеth his mercy every morning.* And then beg of God the aſſiſtance of his Spirit, to carry you through all the duties of the day.

3. *Riſe early on the Sabbath-day.* For in regard there are, as *ſecret duties of piety* to be perform'd by you in your Cloſets, ſo *private duties of Piety* in and with the Family (if you live in a Family) before you go to the publick Congregation: ye ought to riſe ſo early, that you may have convenient time for theſe duties; and be at the publick Aſſembly at the beginning of the exerciſes. How blame-worthy then are they, who on the week-days can riſe betimes to follow their worldly buſineſſes, but on the Lords-day do lye longer in bed than ordinarily, giving themſelves up to their carnal eaſe and reſt! *Is this to keep holy the Sabbath-day*, thus to ſleep away the firſt and chiefeſt part thereof?

4. *In your riſing let out your hearts in a ſerious meditation of Jeſus Chriſt*, and of the great things he hath

hath done and ſuffered for you, and of the many good things whereof, in and through him, you are made partakers.

5. *So ſoon as you are up and ready, withdraw your ſelf into ſome private place, and there read ſome portion of the Scriptures*, which will be an excellent means to ſeaſon your hearts, and compoſe your minds; yea hereby you will be the better prepared to hear the Word preached, and the better enabled to try the Doctrines delivered.

6. *As Prayer is a duty to be performed every morning, ſo eſpecially on the Lords-day morning*; which is in ſome meaſure to be ſuitable thereunto. Having therefore confeſſed your ſins, and begged the pardon of them, together with power againſt them, and grace to ſerve God, then pray both for the Miniſter, and for your ſelves.

1. *For the Miniſter*, that God would give him a door of utterance, that he may open his mouth boldly to publiſh the myſteries of the Goſpel; yea, that he may ſpeak the word truly, ſincerely, powerfully, and profitably, delivering that which is ſuitable and ſeaſonable to your condition.

2. *For your ſelves*, that God would baniſh out of your head all worldly wandring thoughts, which may diſtract your minds in the hearing of the Word, and ſo choaking that Heavenly ſeed, make it fruitleſs. And that he would give unto you, as attention to hearken, ſo underſtanding to conceive, wiſdom to apply, judgment to diſcern, faith to believe, memory to retain, and grace to practiſe what you ſhall hear; that ſo the word may prove unto you *a ſavour of life unto life, and not a ſavour of death unto death.*

Theſe two laſt duties, of *reading the word*, and *Prayer*, are not to be performed only alone in ſecret, but likewiſe with your Families, if ſo be you be Pa-

rents and Maſters of Families. And therefore before you go to the publick Ordinances, call your Family together, and pray with them, as for other things, ſo eſpecially for the influence of Gods grace, and the income of his Spirit upon your hearts and ſpirits in the holy duties you ſhall take in hand; that ſo you may perform them after ſuch a manner, as glory may redound to Gods name, and ſome ſpiritual good and advantage to your own Souls.

Theſe are the duties to be performed by way of *Preparation.*

Having thus fitted and prepared your ſelves,

1. *Call your Family together; your Children and Servants, and take them along with you to the publick Congregation*; and let *Joſhuahs* reſolution be often in your mind; *As for me and my houſe, we will ſerve the Lord*, Joſh. 24. 15.

2. *As you are going, conſider, whither you are going, viz.* Not to a Fair or Market, but to the houſe of God, where God himſelf is preſent to behold you, yea where God himſelf ſpeaketh by the mouth of his Miniſters.

3. *Being come into Gods Houſe, ſet your ſelves as in the ſight and preſence of God*, who not only obſerveth your outward carriage and behaviour, but likewiſe underſtandeth all the imaginations of your hearts, and is privy to every wandring thought in praying, hearing, and other holy duties; which will be a ſpecial means to keep your minds from roving after other matters.

Beſides *publick* duties, there are both *private* and *ſecret* duties of piety required to the true Sanctification of the *Lords-day*, of which you ought to be as careful and conſcionable as of the publick duties in the publick Congregation. For God requires the whole day,

day, and not a part only. As therefore you would not be contented your ſervants ſhould work for you only an hour or two on each of the ſix days. So neither ſhould you yield leſs unto God, than you require for your ſelves.

By *Private* duties of Piety, I mean ſuch as are performed in a *private Family*. And by *Secret*, ſuch as are done in *ſome ſecret and retired place*, between God and ones ſelf alone.

Now the *PRIVATE Duties* of Piety, which are eſpecially required of ſuch who are Parents and Maſters of Families, and wherein every member thereof are to joyn are theſe:

I. *Repeating the Sermons they have heard with their Family*, and examining them one after another, what they remember, explaining the ſame unto them; which is commended to us by the practice and example of our Lord and Saviour Jeſus Chriſt, who when he was come home, ſaid unto his Diſciples, *Mat.* 13. 51. *Have ye underſtood all theſe things?* viz. That he had preached to the Multitude. And St. *Mark* ſaith, *Mar.* 4.34. *When they were alone, he expounded all things to his Diſciples.* Whereupon one obſerveth, *That Chriſt by his example doth inſtruct every Maſter of a Family how to carry himſelf in reference to thoſe under his charge on the Lords-days after their departure from the publick Congregation.* Chemnit. Exam. cap. de dieb. feſt.

A treble benefit will follow hereupon:

1. In reſpect of your ſelves; for the more you build up others, the more your ſelves are built up in knowledg, faith, and every grace of God.

2. In reſpect of your Children and Servants; for it will make them to hearken more attentively to that which is delivered in the publick Congregation, if they know they ſhall be called to an account for the ſame when they come home.

3. It

3. It would much help both your ſelves and ſervants in the underſtanding, and believing of that which you have heard in the publick, if at home you would repeat it, and confer of it, and examine the proofs that have been delivered for the confirmation of it.

II. *Another private duty is ſinging of Pſalms:* for this may and ought to be performed in your Families, as well as in the Congregation. This *David* commended for one duty of the Sabbath, as *Pſal.* 92, 1. The title of the Pſalm is, *A Pſalm or Song for the Sabbath-day:* And thus it begins, *It is a good thing to give thanks unto the Lord, to ſing Praiſes unto thy Name, O moſt High.*

For the manner of performing this duty, the Apoſtle, (*Col.* 3. 16.) giveth us theſe Directions, in theſe words, *Singing with grace in your heart to the Lord.*

1. Firſt therefore it muſt be *in the heart*, or *with the heart*, that is, our hearts muſt go with our voices, the one muſt be lift up as well as the other. For *God is a Spirit*, and therefore will be worſhipped with our hearts and ſpirits, as well as with our bodies. And truly, ſinging with the voice, without the concurrence of the heart and ſpirit, is no more pleaſing unto God, than a ſounding braſs, or tinkling Cymbal.

2. As we muſt ſing with the heart, ſo *with grace in the heart*, that is, we muſt exerciſe the graces of Gods holy Spirit in *Singing*, as well as in *Praying*, labouring to expreſs the ſame affection in ſinging the Pſalm, as *David* did in penning it. As if it be a Pſalm of *Confeſſion*, then to expreſs ſom humility, and brokenneſs of heart and ſpirit in ſinging.

ing. If it be a Pſalm of *Prayers* and *Petitions*, then muſt our affections be fervent. If a Pſalm of *Praiſes* and *Thanksgivings*, then muſt our heart be chearful. And thus muſt the affection of the heart be ever ſuitable to the quality of the Pſalm.

III. *Another private duty to be performed with our Family*, is *Prayer*. For if this duty ought to be performed every day, twice at leaſt, *viz.* in the Morning and Evening, then eſpecially on the *Lords-day*, which the Lord hath wholly conſecrated to his Worſhip and Service.

IV. *Reading the Scriptures is another duty to be performed in and with our Family*, that ſo they may be acquainted with the body of the Scriptures; yea, and with the Precepts, and Promiſes, the Directions, and Conſolations of the Word, for their directions and comforts.

Beſides the Publick and Private, there are likewiſe SECRET Duties to be performed by every one alone in their Cloſets, or Chambers, which are briefly theſe:

1. *Reading ſome part of Gods Word, or other good Books.*

2. *Meditating of what you have heard or read that day*; Which is an excellent means to make the word both read and preached profitable to you. For as meat, though it be never ſo wholſome, nouriſheth us not, if it be not concocted and digeſted: So is it with the word of God, the food of our Souls, if it be not by meditation concocted and digeſted, it will nothing at all profit us; but being by meditation digeſted, it will then prove effectual to the nouriſhing of our Souls.

3. *Examining your ſelves*, as of your former life and

and converſation, ſo eſpecially of your carriage the laſt week, and of the manner of performing the duties of the day. And as you ſhould be humbled for your failing therein, ſo you ſhould reſolve with the aſſiſtance of Gods grace, to be more watchful over your ſelves for the time to come, and to be more careful in ſanctifying the Lords-day, by a conſcionable manner of performing the duties thereof.

4. *Praying unto God*, is another duty to be performed by you in *ſecret*, as well as publickly and privately. Yea, you ſhould double and treble your Prayers on the *Lords-day*. Under the Law we read, how the Lord required double Sacrifices on the Sabbath-day. For beſides the daily Sacrifices, two Lambs more were appointed to be offered up on the Sabbath-day, four in all, to ſhew the holineſs of the day, *Numb.* 28. 9, 10. In like manner ought you to double your ſpiritual Sacrifices of Prayer and Praiſes on the Lords-day, earneſtly beſeeching him for Chriſts ſake to pardon, as your ſins in general, ſo in ſpecial the manifold infirmities, and imperfections which have paſſed from you in the performance of your holy ſervices, and to enable you by his Spirit to perform them for the time to come with more life and vigor, with more fervency and affection.

Having thus ſhewed you both the *Publick*, *Private*, and *Secret* duties of Piety to be performed on the Lords day:

Come we now to the *Works of Mercy*, which is another head of duties which ought to be performed on that day. And becauſe man conſiſts of two parts, *viz.* of *Soul* and *Body*, and both of them are ſubject to many maladies, therefore the work of Mercy may be brought to theſe two heads,

I. *Such*

I. *Such as concern the Soul.*

II. *Such as concern the Body of your Neighbour.*

I. The works of Mercy which concern the Soul of your Neighbour, are theſe and ſuch like.

1. *To inſtruct the Ignorant* in points of Doctrine needful and neceſſary to be known.

2. *To draw ſinners to Repentance*, by ſetting before them, as the ſeverity of Gods Juſtice againſt all impenitent ſinners, ſo the freeneſs of his grace, and riches of his Mercy to all penitent ſinners.

3. *To comfort ſuch as are comfortleſs*, through an apprehenſion of the number and hainouſneſs of their ſins, by ſetting before them the All-ſufficiency of Chriſts Sacrifice, and the gracious offers in the Goſpel to all who find their ſins a burthen to them.

4. *To reprove and rebuke ſuch as are ſcandalous and offenſive in their ways.*

5. *To reſolve the doubtful.*

6. *To ſtrengthen and eſtabliſh ſuch as are weak in grace.*

By a conſcionable performance of theſe, the *pooreſt* that are may be *rich* in good works.

II. The works of Mercy which concern the Body of our Neighbour, are theſe and ſuch like.

1. *Viſiting the ſick, and ſuch as are otherwiſe reſtrained of liberty.*

2. *Relieving ſuch as are in want.* The Apoſtle in 1 *Cor.* 16. 1, 2. enjoyning the *Corinthians* to lay up ſomething in ſtore *every firſt-day of the week* (which is the Lords-day) implieth, that is a very fit ſeaſon, not only to do ſuch works of Mercy which are then offered unto us, but alſo to prepare for other times.

And

And ſurely if every one would every *Lords-day* ſet apart ſomething out of his comings-in that week, for a ſtock to give to charitable uſes, much good might be done thereby. For as men by this means will have more to give, than otherwiſe they will find in their hearts to do on the week-days: ſo they will give more bountifully, and more willingly, becauſe the ſtock out of which they give is prepared before hand, and (it being a *ſacred ſtock*, by their voluntary ſetting it apart to ſuch an uſe) their Conſcience will account it Sacriledg to lay it out any other way. If poor men that live by their days-labour, and ſervants that live on their wages, would every Lords-day lay up ſome half-pennies, or pence, for this end and purpoſe, they might have without any ſenſible damage to themſelves, a ſtock for the poor. How much greater ſtore would be for the poor, if rich men, *according to Gods bleſſing* on them, would ſo do?

Beſides theſe duties of Piety, and works of Mercy, which are commanded to be done on the Lords-day, there are ſome things which the Lord permits unto us in regard of the weakneſs and infirmities of our Bodies, *viz. ſleep*, *food*, and *apparel*. Becauſe we cannot with ſtrength and delight ſpend the whole day in Sabbath-duties, without competent *reſt*, *food*, and *apparel*; therefore it is lawful for us to ſpend ſome time, as in ſleep, ſo in apparrelling our ſelves, and in refreſhing our Bodies with food, which otherwiſe would be ready to faint. But by a moderate uſe of theſe, we are enabled to do the things we take in hand the more chearfully.

But herein two Cautions ought carefully to be obſerved.

1. *You muſt ſpend no more time about them than needs muſt.* Wherefore your Bodies being refreſhed with moderate

moderate ſleep, you ought to get up early on the Lords day, as about ſix or ſeven of the clock, and to uſe all poſſible ſpeed in dreſſing your ſelves; and not to ſit longer than needs muſt at your meals; that ſo you may have the more time for the duties of Gods Worſhip and Service on his day. And truly, ſince the Lord is ſo good and gracious unto you, as to afford you ſome part of his own day for the refreſhment of your Bodies, far be it from you to abuſe his goodneſs, by laviſhing away more time therein than needs muſt.

2. Second Caution: *Do them as Sabbath-days works*, which is done two ways.

1. *By doing them for this end, that thereby you may be the better enabled to ſerve God.* Thus when at your lying down the evening before the Sabbath, you deſire God to give you quiet, comfortable ſleep, that thereby your weak Bodies may be refreſhed, and you the better enabled to ſerve him the next day in the duties of his Worſhip and Service; this is a Sabbaths-ſleep. In like manner, when you eat and drink, for this very end, that your Bodies may be refreſhed, and your Spirits revived, and you thereby the better enabled with chearfulneſs to ſerve God the remaining part of the day, this is a Sabbaths-eating and drinking.

2. *By raiſing ſpiritual and heavenly Meditations from the ſame.* At your firſt awaking, you ſhould call to mind what day it is, and having bleſſed God for your comfortable reſt and ſleep that night, you ſhould beg of him the ſpecial aſſiſtance of his grace, to carry you thorow all the duties of the day. When you are riſing out of your beds, you ſhould think, as of the reſurrection of Chriſts Body out of his grave early on that day, ſo likewiſe of the reſurrection of *your Souls* here out of the death of ſin to the life of holineſs;

holineſs; and of *your Bodies* at the laſt day, out of the grave of the earth, to the life of glory in heaven. In your apparrelling your ſelves, you ſhould then think of the long white Robe of Chriſts Righteouſneſs, and of the happineſs of thoſe who have an intereſt therein. When you are waſhing your hands and faces, then from the cleanſing virtue of the water, you ſhould take occaſion to meditate of the cleanſing virtue of Chriſts Blood, which alone waſheth your Souls from the filthy ſpots and ſtains of ſin. When you go to your Tables to partake of Gods good Creatures, your corporal food for the nouriſhment of your Bodies, ſhould miniſter occaſion of meditating on the ſpiritual food of your Souls, whereby they are nouriſhed unto everlaſting life. The bread on your Tables ſhould mind you of Jeſus Chriſt, who is the bread of life that came down from Heaven to quicken your dead Souls. Thus from every thing ſhould you endeavour to draw matter of ſpiritual and Heavenly meditation, labouring to keep your hearts in an holy frame all the day long. What our Saviour ſaid to his Diſciples concerning the Loaves and the Fiſhes, *Gather up the fragments, let nothing be loſt:* The like he ſeemeth to ſpeak unto you concerning the *Lords-day*, Gather up the parcels thereof, let no part of the day be loſt, no not the leaſt minutes, which are precious, as the leaſt filings of Gold.

As the Lord doth permit unto you ſome things which your weak Bodies ſtand in need of, that thereby you may be better enabled to ſerve him on his day. So he is pleaſed to allow ſome things to be done by you, even on his day, though they hinder the performance of the proper work thereof: and they are ſuch things as are of *abſolute neceſſity.*

Qu. *If you aſk what I mean by works of abſolute neceſſity?*

Anſ.

Anſ. Such as muſt needs be done, and yet could not be done the day before the Sabbath, nor put off to the day after, without great prejudice. But on the other ſide, ſuch things as do no way further the ſanctification of the day, but rather hinder the ſame, and may as well be done the day before, or the day after, or ſome other time, ought not to be done on the Lords-day.

Having thus done with the Directions for the right ſanctification of the Lords-day:

III. Come we now to the *Motives* to quicken you up to a conſcionable obſervation of the Directions.

1. *A right ſanctification of the Lords-day maketh much to the honour of God.* Mark what the Lord himſelf ſaith to his Church in this caſe by his Prophet *Iſaiah*, (ch. 58.13.) *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy-day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him.* Here it is expreſly ſaid, that by a right ſanctifying of the Sabbath *we honour God.*

2. *A right ſanctification of the Sabbath is profitable to your ſelves*, and that in a double reſpect:

1. In regard of your outward temporal eſtate.
2. In regard of your inward ſpiritual eſtate.

1. *The ſanctification of the Sabbath is profitable in regard of your outward temporal eſtate.* For the more conſcionable any man is in ſanctifying the Sabbath-day, the greater bleſſing he may expect from God upon his labour on the ſix days. For it is not your own labour and toiling, *but the bleſſing of God that maketh rich*, Prov. 10. 12.

2. *The*

2. *The ſanctification of the Sabbath will be profitable in regard of your inward ſpiritual eſtate.* For this was one main end why the Sabbath was ordained, namely, that God might by it in the uſe of his ordinances inrich our Souls with ſpiritual bleſſings in heavenly things. And accordingly the ſanctification of the Sabbath is an eſpecial means both to beget grace, and to ſtrengthen grace. For the Lord hath ordained it to be as a *market-day* to the Soul. And truly, were we but as ſenſible of the good of our Souls, as we are of our Bodies, the beſt Husbands that be ſhould not more diligently keep *Market-days*, and *Fair-days*, than we would the *Lords-days*.

3. *A right ſanctification of the Sabbath is very delightful to the people of God*, in that they do enjoy intimate ſociety and communion with God in his Ordinances on that day, which is the greateſt happineſs poor Creatures can poſſibly attain unto in this life, being an heaven upon earth to enjoy communion with God, and ſome degree of thoſe heavenly joys which we ſhall enjoy hereafter more fully in heaven. How ſhould the Conſideration hereof ſtir you up to a careful conſcionable ſanctifying of the *Lords-day*, that ſo you may taſte of thoſe ſweet comforts and refreſhments, which others have ſo plentifully enjoyed?

4. *The ſanctification of the Sabbath will exceedingly promote the life of Godlineſs all the week following.* This is a certain truth, that he who makes no conſcience to keep holy the Sabbath-day, will make little conſcience of keeping any of the other Commandments; ſo he may do it without diſcredit to his reputation, or danger of mans Law. But look how a man is careful and conſcionable in the performance of the Duties of Piety to God on the Sabbath-

day,

day, in like manner is he careful and conſcionable in the performance both of the duties of holineſs to God, and of righteouſneſs towards his Neighbour on the week-days.

5. *Another motive may be taken from the equity of ſanctifying this day.* For in that the Lord hath afforded unto us ſix days in ſeven for our own work, and reſerved to himſelf but one for his Worſhip and ſervice; whereas he might have required ſix days for his worſhip, and afforded but one for our work; is it not moſt juſt and equal, that we ſhould make conſcience of giving unto God *his day*, by conſecrating it wholly to his worſhip and ſervice? As *Joſeph* ſaid to *Potiphars* Wife, when ſhe tempted him to uncleanneſs, *My Maſter hath not kept back any thing from me, but thee, becauſe thou art his wife; How then can I do this great wickedneſs, and ſin againſt God?* Gen. 39. 9. In like manner ſay thou to thy vain Companions, when thou art tempted any way to profane the Sabbath; *God, the Soveraign Lord and Maſter of the world, hath kept back no time from me, but one day becauſe it was his: How then can I do this great wickedneſs, and ſin againſt God?*

CHAP. XX.

Directions for the worthy receiving of the Lords-Supper.

TO the worthy partaking of the Sacrament of the Lords-Supper, there are three ſorts of duties required.

1. *Duties Antecedent*, that is, ſuch as muſt go before the Sacrament.

2. *Duties Concomitant*, that is, ſuch as muſt accompany the action of receiving.

3. *Duties ſubſequent*, that is, ſuch as muſt follow after.

I. For the Duties *Antecedent*, though they are many, yet they may be all brought under this one head of *Examination*, which is not only commended by the Apoſtle, 1 *Cor.* 11. 28. *Let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.* But urged and preſſed upon us with greater ſeverity than any Precept in the Book of God. For ſaith the Apoſtle in the ſame place, *He that*, through a neglect of this duty of Examination, *eateth and drinketh unworthily*;

1. *He is guilty of the Body and Blood of Chriſt*, verſ. 27.

2. *He eateth and drinketh damnation to himſelf*, verſ. 29.

1. *To be guilty of the Body and Blood of Chriſt*, is in ſome meaſure, to have our hands in his bloody death and paſſion, and ſo by conſequence to be partners with *Judas* in betraying him, with the *Scribes* and *Phariſees* in accuſing him, with *Pilate* in condemning him, and with the *cruel Soldiers* in crucifying him. As therefore thou wouldſt not be found guilty of this horrid and dreadful ſin, put in practiſe the Apoſtles Counſel, namely, to *Examine thy ſelf before thou preſumeſt to partake of that Ordinance.*

2. *He that eateth and drinketh unworthily, eateth and drinketh damnation to himſelf*, ſo our Tranſlators render it. But the word in the *Greek* tranſlated *Damnation*, may as well ſignifie *temporal Chaſtiſement*, as *eternal puniſhment*, for it is κρῖμα, *non* κατακρῖτα κρῖμα.

And

And queſtionleſs, as hypocrites and unbelievers while they eat and drink unworthily, eat and drink Damnation to themſelves, if they repent not: ſo alſo ſuch as are faithful and ſincere Chriſtians, when they through infirmity and negligence do partake of this Ordinance unworthily, incur thereby temporal judgments, as ſickneſs, weakneſs, and ſometime death it ſelf. For ſaith the Apoſtle (*1 Cor.* 11.30.) ſpeaking of the believing *Corinthians*, who had not prepared themſelves, as they ſhould, to that Ordinance; *For this cauſe many are weak, and ſickly among you, and many ſleep, or die.* For what cauſe? namely, becauſe they received the Sacrament unworthily, and irreverently, without any preparation, or examination of themſelves. I grant, the beſt men cannot be ſaid in themſelves to be worthy to partake of this Ordinance: yet if thou beeſt a believing Chriſtian, and doſt ſincerely endeavour to receive it in that manner, and with ſuch affections as the Lord doth require of thee, thou mayeſt be ſaid (how unworthy ſoever thou art otherwiſe) to be a *worthy receiver.*

Having thus ſhewed the *Neceſſity* of the duty of *Examination*, come we now to the Extent thereof, which may be brought to two heads, *viz.*

1. Thy *Graces.*
2. Thy *Sins.*

Firſt, *Thou muſt examine thy ſelf of thy Graces*, more eſpecially of thy *Knowledg*, *Faith*, *Repentance*, and *Love.*

Touching *Knowledg*, I ſhall ſhew,

1. What *Knowledg* is required of every worthy Communicant.
2. The *Neceſſity.*

3. The Trial thereof.

1. For the first, What Knowledg is required?

I answer in *general*, Knowledg of all the fundamental Principles of Religion.

In *particular*, Knowledg of the Doctrine of the Sacrament.

Fundamental Principles of Religion are such as our Salvation is founded upon, without the knowledg whereof a man cannot be saved; and they are these:

That there is a God. That there is but one God. That that only true God is distinguished into three Persons, Father, Son, and Holy Ghost, all equally God. That that God is Creator and Governour of all things. That all things were made good by him, and are still governed by him righteously. That Man in particular was made perfectly righteous by him. That Man continued not long in his happy estate, but fell by transgressing the Commandment of God in eating the forbidden fruit. That we are all guilty of *Adams* sin, being in his loyns when he committed that sin. That every one of us brought into the world corrupted and polluted Natures, Natures as full of sin, as a Toad is of poyson. That unto this Original Corruption, we have added a numberless number of Actual Transgressions, and that in evil thoughts, evil words, and evil deeds. That by our sins we have made our selves liable to the wrath of God, to the curse of the Law, to all judgments and plagues here, and to eternal death and condemnation hereafter. That no man can free himself out of that miserable condition whereinto by sin he hath plunged himself, neither can any meer Creature help him. That God out of his free grace and rich mercy, did send his own Son out of his bosom into the world to take our Nature upon him, that therein he

might

might become our Surety and Redeemer. That Chriſt was both God and Man in one perſon. That he was conceived by the Holy Ghoſt, and born of the Virgin *Mary*. That he died upon the Croſs to ſave his people from their ſins. That he roſe again the third day from the dead, aſcended into Heaven, ſits at the right hand of God, and makes continual Interceſſion for us. That by Faith we are made partakers of Chriſt, and of the benefits of his Death and Paſſion. That Faith is the gift of God, wrought in us by the Spirit of God, through the miniſtry of the Word, whereby we receive Chriſt upon the terms of the Goſpel, and reſt upon him alone for the pardon of our ſins, and for eternal life and ſalvation. That it hath pleaſed God to make with us in and through Chriſt, a new Covenant of Grace, wherein he hath promiſed the pardon of our ſins, and the ſalvation of our Souls, upon the condition of Faith and Repentance.

Particular Principles concerning the Sacrament of the Lords-Supper are theſe:

That it was ordained by Chriſt himſelf, as a memorial of his great love, in offering up his life a Sacrifice for our Sins. That this, as well as the Sacrament of Baptiſm, is a Seal of Gods Covenant, whereby he binds himſelf to perform his Promiſes made unto us in Chriſt, for ſtrengthening our Faith therein. That the outward ſigns in the Lords-Supper are Bread and Wine, by which are ſet forth the Body and Blood of Chriſt, which the worthy Receivers by Faith do partake of in this Sacrament. That whoſoever eats and drinks unworthily, is guilty of the Body and Blood of Chriſt: and therefore that every one is to examine himſelf, leſt he eat and drink judgment to himſelf.

Having thus ſhewed, what is that Knowledg which is required of every worthy Communicant:

II. I ſhall now ſhew the *Neceſſity* thereof, which appeareth:

1. *Becauſe without this knowledg a man can never attain to any of the other graces:* for an ignorant man can neither believe, nor repent, nor love God or his Neighbour aright.

2. *Becauſe without this knowledg a man cannot diſcern the Lords Body*; which if he do not, *he eats and drinks damnation to himſelf*, 1 Cor. 11.29. And therefore it is abſolutely neceſſary, that all who receive the Lords-Supper, *ſhould diſcern the Lords Body*, that is, ſhould perceive that there is more to be received than that which is ſeen with the eye of the body. To the bodily eye, there appeareth nothing but *Bread* and *Wine* upon the Table: but by virtue of the Divine inſtitution, there is alſo *Chriſts Body and Blood*; if this be not diſcerned, the benefit of the Sacrament is loſt. But it is not poſſible without knowledg (which is the eye of the Soul) to diſcern that Body and Blood under the Elements of Bread and Wine; therefore is the forementioned knowledg abſolutely neceſſary.

III. *For the third particular*, viz. *The trial of thy knowledg*, whether it be a true ſaving knowledg, thou mayeſt know it by the *Properties* thereof; ſome whereof are theſe:

1. *True ſaving knowledg is Experimental*, whereby a Chriſtian hath a ſpiritual ſenſe and feeling of what he knows. He hath not only a general, and a notional knowledg of God, and of his own miſerable condition by Nature, and of Jeſus Chriſt; but he hath

hath likewiſe an Experimental knowledg of God, and of his Attributes; as of his *Power* in ſupporting him under his trials and temptations, of his *Faithfulneſs* in making good his Promiſes unto him. He hath likewiſe a ſenſible feeling of his own wretched condition by Nature; and an Experimental knowledg of Jeſus Chriſt, ſo that he knoweth Chriſt to be his Saviour and Redeemer, and reſteth upon his merits alone for life, and for ſalvation. By this then try and examine thy knowledg, *&c.*

2. *True ſaving knowledg is Humble, and joined with meekneſs of ſpirit.* For the more true knowledg a man hath, the more he diſcerns his own ignorance, yea and vileneſs by reaſon of his ſins. And therefore you ſhall find thoſe Chriſtians, who were moſt eminent both in knowledg and grace, to complain moſt, as of their ignorance, ſo of their own baſe and naughty hearts: as you may ſee in *Paul*, and others, *Rom.* 7. 24. *Epheſ.* 3. 8. And no marvel, conſidering that true ſaving knowledg diſcovers unto a man his own vileneſs and wretchedneſs by reaſon of his ſins; his own unworthineſs, yea, his own emptineſs and nothingneſs, in regard of any goodneſs of his own. Whereas unſanctified knowledg is apt to puff a man up with pride, and ſelf-conceit, even to the contemning and deſpiſing of others; which the Apoſtle plainly expreſſeth, 1 *Cor.* 8. 1. where he ſaith, *Knowledg puffeth up.* By this then try and examine thy knowledg, whether it be a ſaving-knowledg or no.

3. *True ſaving knowledg is active, and operative, being ever accompanied with practiſe and obedience*; ſo that it worketh reformation in the heart and life of him that hath it. By this then try and examine thy knowledg, whether it be ſaving, ſanctifying, or no.

II. *The ſecond Grace neceſſarily required of every Com-*

municant, whereof thou must examine thy self, is FAITH. Concerning which I shall shew you,

1. *What Faith this is.*
2. *The Necessity thereof.*
3. *Some signs and notes for the trial thereof.*

1. For the first, What Faith this is?

I answer, A true, saving, justifying Faith, which may be thus described: *Faith is a grace wrought in the heart of a sinner, by the Spirit of God, through the ministry of the Word: whereby being convinced of his sinful, miserable condition, and of all disability in himself, or any other meer Creature, to free him out of the same; he goeth wholly out of himself unto Jesus Christ, and receiving him as his All-sufficient Saviour and Soveraign, resteth upon his perfect Righteousness, and All-sufficient Sacrifice, for the pardon of his sins, and resigneth up himself unto his will and government.*

II. *The Necessity of this grace of Faith to every Communicant appeareth,*

1. *Because without Faith it is impossible to please God in any holy Ordinance,* Heb. 11.6. But true Faith will commend both our persons and services unto God, so that they shall find acceptance with him, though they be full of weakness and imperfections. This made *Abels* sacrifice so acceptable to God. If therefore thou come to this Ordinance without faith, instead of pacifying God, thou shalt purchase his heavy displeasure.

2. *Except thou hast Faith before thou approachest to the Lords-Supper, the Sacrament cometh but like a Seal to a Blank, and serveth only to seal up thine unbelief to condemnation.* So that Faith is necessarily required

of

of every worthy Communicant, before he cometh to the Lords-Supper: For that Ordinance is not instituted *for the working of Faith*, but for the *strengthning thereof*. It was not instituted for such as are out of Christ, to bring them in, but for such as are in Christ to bring them up in him. As a man must be born before he can eat: So he must be begotten again by the Spirit of God, before he can feed upon the Body and Blood of Christ for his Spiritual nourishment. I do not say, that all who come to the Sacrament must have *the same measure of Faith*, but is is necessary that they all have *the same truth of Faith*.

III. *For the third particular, the Trial of thy Faith*, whether it be true and saving: thou mayest know it by these two Characters, to omit many others.

1. *True Faith doth receive Christ in all his Offices*; not only as a *Priest* to make satisfaction and intercession for us; but also as a *Prophet*, to teach and instruct us, and as a *King* to rule and govern us. The true Believer doth as willingly cast himself at the feet of Christ in *subjection* to him, as into the arms of Christ for *salvation* from him. He is as willing to *serve* Jesus Christ, as to be *saved* by him, as desirous to submit to his services, as to enjoy his priviledges. For in true Faith, there is not only a fiducial relyance upon Christ and his Righteousness, but also an universal subjection to the will of Christ, and a ready submission to his government. Christ is held forth in the Gospel, not only as a *Redeemer*, but as a *Lord*, and a *Law giver*, and these are inseparably connected and knit together. And therefore he that is willing to receive Christ as a Saviour, but not as a Soveraign, doth deceive his own Soul. By this therefore mayest thou try the truth of thy Faith.

2. *True*

2. *True Faith is an heart-purifying grace, it purifieth the heart.* This Character of Faith the Apostle *Peter* expresseth, *Act.* 15. 9. *Purifying their hearts by Faith.*

Faith purifying the heart implieth two things.

1. *That the Believer maketh Conscience of his inward thoughts.* Whereas unbelievers, with the *Pharisees* make clean the outside of the Cup, labour to keep themselves from gross and scandalous sins, but suffer their hearts to range and rove into a world of vain and wanton thoughts, of prophane and fruitless imaginations, and that without any remorse, or check of Conscience.

2. *That Faith puts a purifying-disposition into the heart,* so that it loaths and detests sin, yea and strives against it, though it cannot altogether purge and free it self from sin. When the heart is once seasoned with Faith, it will not willingly harbour sin, but labour to work it out more and more. By this then try the truth and soundness of thy Faith, whether it hath wrought in thee a purging, purifying disposition, to strive against thy corruptions, and to work them out of thine heart more and more.

III. *The third Grace necessarily required of every Communicant, is,* REPENTANCE. Concerning which I shall shew:

1. The *Nature* of Repentance, what it is.
2. The *Necessity* thereof to a worthy partaking of the Lords-Supper.
3. Some *Signs* and *Notes* for the trial thereof.

I. For the first, what true Repentance is: I answer, *It is a grace of Gods Spirit, whereby both the heart and affections within, and also the life and actions without*

are

are reformed. In this deſcription, I take the full nature of Repentance to be compriſed. Many do add hereunto, *an inward ſorrowing and mourning of the heart*, which indeed doth always accompany true Repentance, but it is not of the nature thereof. For then whereſoever ſorrow for ſin were, there ſhould be true Repentance, which is not ſo, as the example of *Saul*, *Judas*, and other wicked men do declare.

Briefly to open this definition of *Repentance.*

Firſt, I ſay, *It is a grace of Gods Spirit*, that is, a gift freely given of God, and wrought in us by his holy Spirit. So that it proceedeth not from mans free will, nor from any power and ability of his nature.

Again, *Repentance is a Reformation*, wherein conſiſts the very nature thereof, as the words of *turning*, *renewing*, *changing*, and the like, which in Scripture are attributed to *Repentance*, do imply. Now this Reformation muſt firſt be *of the heart*; for the *heart* of a man is the fountain of all his actions.

Now in reaſon, the fountain muſt be cleanſed and purged, before that which iſſueth and ſtreameth from it can be wholeſom. There muſt be therefore firſt a renewed heart, before there can be a reformed life. For it cannot be, that the *ſtream* of our actions ſhould be good, if the *fountain* of our heart be corrupt. Hence it is that the *Prophets* ſo often call for the *cleanſing of the heart*, and the *Apoſtle* for the *renewing* and *changing* thereof, without which all external and outward reformation is but meer Phariſaical oſtentation.

In the laſt place is added, *A reformation of the life and actions without:* for as to make ſome outward

ſhew

ſhew of reformation, without reforming the heart within, is but *Phariſaical oſtentation*, whereby we deceive others. So to pretend an *inward reformation* without the outward fruits of amendment, is but *meer folly*, whereby we deceive our ſelves. For it cannot be, that reformation ſhould be truly rooted and grounded in the heart, but that it will bud forth, and ſhew it ſelf in the fruits of a godly life. That man therefore deceiveth himſelf, who thinks his heart is purged and reformed, when his life is polluted. For as the fruits declare the tree, ſo the actions of men manifeſt their affections.

II. The *Neceſſity of this grace of Repentance in every worthy Communicant, upon his approaching to the Lords-Table, appeareth*, Becauſe we come to receive a Sacrifice for ſin; but to offer to receive a Sacrifice for ſin, without a turning from ſin, is to count the blood of the Covenant an unholy thing. We are not ignorant, that one main end of our approaching the Lords-Table, is to receive Chriſt as he hath offered himſelf a Sacrifice and price of Redemption for our ſins: Now he that looketh for pardon of ſin, muſt have a full purpoſe, and according to his purpoſe, a faithful and reſolute endeavour to forſake ſin, which is and will be the mind of every true penitent, and ſo alſo it ought to be. The Lord therefore requireth of them, who bring their Sacrifice to him for pardon, *that they take away the evil of their work, and ceaſe to do evil, and learn to do well*, Iſa. 1. 15, &c. And thereupon inferreth this gracious invitation, *v.* 18. *Come now let us reaſon together.* With what face then dares an impenitent ſinner, that is not touched with any remorſe for his ſins paſt, nor hath any purpoſe to turn from his ſins for the time to come, offer to take that body which was broken, and that blood which

was

was shed for sin? Such an eating and drinking of Christs Body and Blood, is a plain trampling of the Son of God under foot, and a counting of the blood of the *Covenant* an unholy thing, a thing that may be mixed with impure and unholy things. If this be not to be guilty of the Body and Blood of Christ, what can be?

III. For the *Trial of thy Repentance*, whether it be sound and sincere, thou mayest know it by these signs and notes:

1. *By a godly sorrow for sins past.* By a *godly sorrow*, I mean, such a sorrow as maketh God its object, that is, when we grieve and mourn for sin, more out of respect to God, than for fear of punishment; that we have offended so good a God, so gracious a Father, so bountiful a Lord and Master. I deny not, but it is good and commendable to grieve and mourn for sin in respect of punishment, for fear of Hell, for it is a good preparatory to a godly sorrow, but we must not rest therein. By this therefore try and examine the truth of thy Repentance; for whersoever there is true Repentance, there must be this godly sorrow.

2. *A turning from those evil ways wherein we have formerly walked:* As you may see in the example of those Penitents, that are recorded in Scripture, as of *Paul*, *Peter*, *Zacheus*, and others, who upon their repentance turned from those evil courses wherein they had formerly walked. Hereby therefore try the truth of thy Repentance: Hath it wrought a change and alteration in thy course of life? Are old things done away? Is there a forsaking of former sins? Hast thou left thy swearing, thy drunkenness, thy whoredoms, thy cozening by false weights and measures?

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Canſt thou ſay of thy ſelf, as *Paul* did of the *Corinthians*, *I was once a ſwearer, a drunkard, an adulterer, an extortioner, a covetous perſon, and the like; but now I am waſhed, now I am ſanctified, ye i, and juſtified in the name of the Lord Jeſus Chriſt, and by the Spirit of my God?* Canſt thou thus ſay of thy ſelf, and that in truth and ſincerity of heart? then thou haſt ſome comfortable evidence of the truth and ſoundneſs of thy Repentance. But how vainly do they deceive themſelves, who becauſe they have made confeſſion of their ſins unto God, and happily with ſome few tears, flatter themſelves with a conceit of true Repentance, when yet they ſtill live and continue in their former ſinful courſes, wallowing like Swine in the filth of ſin, and mire of ſinful filthineſs.

3. *A turning unto God.* For where there is true Repentance, there is not only a turning from ſin, but likewiſe a turning unto God; whereby I mean a ſincere endeavour to ſerve and pleaſe God in newneſs of life, and better obedience. Hath then the ſenſe and ſmart of thy former wandrings, made thee earneſtly to wiſh, that thou mighteſt pleaſe God better for the time to come? make much of ſuch affections in thy ſoul, for it is a good ſign of ſome change there.

IV. *A fourth grace neceſſarily required of every Communicant before he preſume to come to the Lords-Table* is, LOVE.

Yea a twofold Love is required of every Communicant, *viz.*

1. *A Love of God, and of Chriſt.*
2. *A Love of his Neighbour.*

Both which are inſeparably knit together. Yet for a more diſtinct handling of them, I will ſever them in my diſcourſe, and treat of them apart, ſhewing you,

1. Th

1. The Neceſſity of them to a worthy partaking of the Lords-Supper.

2. Some *Signs* and *Notes* for the trial of them.

1. For the *Love of God*, that is neceſſarily required of every Communicant, becauſe the greateſt evidence that ever was given of *Gods Love*, is there ſet before us. For Jeſus Chriſt the only Son of God, and Saviour of man, is the greateſt evidence of Gods Love that ever was, or can be. Should God ſet himſelf to make another World, and to confer on that World a greater gift than he hath conferred on this world, namely, *his only begotten and dearly beloved Son*, we may boldly ſay, *He could not.* Neither can the *Creature* receive, nor the *Creator* give a greater gift, and that both in regard of the excellency of the gift it ſelf, and alſo in regard of the need wherein we ſtood thereof, and of the good we reap thereby. Therefore *Gods Love*, in this evidence thereof, is ſo ſet out, as goeth beyond all expreſſion, *Joh.* 3. 16. *God ſo loved the world, that he gave his only begotten Son*, &c. *SO unutterably, SO unconceivably, SO infinitely*, as who ſhall endeavour to expreſs this *SO* to the full, ſhall do it *ſo, ſo.* Seeing then ſuch an evidence of ſuch Love of God to man is ſet out at the Lords-Table, ſhould not every one who approacheth thereunto, to partake of that evidence of Gods Love, come with an heart filled with a Love to God, and with a reſolution to ſhew forth all fruits of a true Love of God on all occaſions?

And as we muſt come with a Love to God, ſo with a Love to Jeſus Chriſt, who ſo loved us, as to die a cruel curſed death for us; and thereby manifeſted greater Love to us, than to himſelf; to the members of his *Myſtical* body, than to the members of his *Natural* body. For he offered up his *Natural* body as a Sacrifice for the redemption of his *Myſtical* body. What

greater

greater Love than this can be imagined? Oh how doth it then concern us to go to that Ordinance with hearts inflamed with a Love to Jesus Christ! Thus much of the Necessity of our Love to God and to his Son Jesus Christ.

II. For the *TRIAL* thereof, you may know it by these *Notes* and *Characters*.

1. *Where there is a true hearty Love to God, and to Jesus Christ, the heart will be much taken up with the thoughts of them.* Such an one will be often thinking of God, and of Jesus Christ, and of their transcendent Love manifested in the great work of Redemption. *David* having said (*Psal.*119.97.) *Oh how do I love thy Law!* he presently adds, *It is my meditation all the day:* And indeed, whatsoever and whomsoever we love, we cannot but frequently think and meditate on.

Indeed, such as love God and the Lord Jesus Christ in truth and sincerity, may have multitude of vain, wanton, worldly, covetous thoughts in their hearts; but they take no true delight in them, they are rather their grief and their burden: but the thoughts of God, and of Christ are very sweet and comfortable unto them. By this therefore try and examine the truth of thy Love unto God, and Jesus Christ.

2. *Where there is an hearty Love to God, and to Jesus Christ, such an one will be often speaking of them.* For the tongue cannot but be speaking of those things and persons upon whom the heart is set. If the heart of a man be set upon the world, and the things thereof, his tongue will be most frequently talking and discoursing of them. In like manner, if the heart of a man be set upon God and Jesus Christ, his tongue will be frequently talking and discoursing of them. By this therefore try and examine the truth of thy

Love

Love unto God and Jesus Christ. For he that saith, he loveth God and the Lord Jesus Christ, and yet seldom thinks of them, or speaks of them, certainly he deceiveth himself; for we cannot but be thinking and speaking of those whom we truly love.

4. *Where there is an hearty Love to God, and Jesus Christ, it will make a man willing to suffer any thing for them.* It is said of the *Primitive* Saints, *That out of their abundant Love unto the Lord Jesus Christ, they accounted not their estates too dear for him, but took joyfully the spoiling of their goods*, Heb. 10. 34. Neither did they account their lives too dear; for it is expresly said, *Rev.* 12.11. *They loved not their lives unto the death for him*, that is, they despised their lives in comparison of Christ; they willingly exposed, not only their goods, and estates to the spoil, and their persons to all manner of shame and contempt, but also their bodies to painful deaths for the cause of Christ. By this then try and examine the truth of thy love unto Jesus Christ, namely, by thy willingness to suffer for the cause and truths of Jesus Christ.

II. *Love of thy* NEIGHBOUR, *is another Branch of that Love which is required of every Communicant.* Touching which, I shall briefly shew,

1. The *Necessity* thereof in every Communicant.
2. The *Tryal* thereof.

1. The *Necessity* thereof appeareth, *in that the Lord will not accept of any service thou performest unto him, if thou be not in love and charity with thy Neighbour*, Mat. 5.23,24. saith our Saviour, *If thou bring thy Gift to the Altar, and there remembrest, that thy Brother hath ought against thee; leave there thy gift before the Altar, and go thy way, first be reconciled to thy brother, and then come, and offer thy gift.* Hereby is implied, that if there be any variance between thee and thy Neighbour,

peace and reconciliation must be speedily sought. For without it, God will not accept of any worship or service thou offerest unto him. Though Christ here instanceth but in one kind of worship, which was the offering up of Sacrifice, yet under this he comprehendeth all the parts and kinds of Gods worship, as *Praying, Hearing, receiving the Sacrament*, or the like. So that Christs meaning is, that whensoever thou settest upon any part of Gods worship and service, and then remembrest, *that thy Brother hath ought against thee*, that is, thou hast any way wronged and offended thy Brother; or as St. *Mark* hath it, *ch.* 11.25. *If thou hast ought against thy brother*, that is, If he hath wronged thee, *First be reconciled to thy brother, and then go to the Ordinance of God.*

II. For the TRIAL of the *truth of thy Love to thy Brother*, thou mayest know it by these Notes.

1. If thou hast truly forgiven thy brother, thou wilt be so far from doing him any harm (though it lay in thy power) that thou wilt not wish any harm unto him.

2. If thou hast truly forgiven thy offending brother, thou wilt willingly embrace occasions of doing him good, that so he may know, and be assured, that thou art reconciled to him. This our Saviour requireth of all his Disciples, *Mat.* 5. 44. where he saith, *Love your enemies*, that is, those who have any way wronged you. And as an evidence of the truth of your love, he addeth, *Do good to them that hate you*; intimating, that it is not sufficient that you speak friendly and peaceably to your enemies, but you must likewise take all occasions of doing them what good you can, which is true Christian Love and Charity.

Having

Having thus ſpoken largely to the firſt head of Examination, namely, *Our GRACES*; I come now to the ſecond, namely, *Our SINS*, wherein I ſhall ſtudy brevity.

As it is the duty of every Communicant, to examine himſelf concerning *his Graces*, ſo likewiſe concerning his *SINS*; which are like that accurſed thing, whereof God ſpeaketh to *Joſhua*, (*Joſh.* 7. 11.) they muſt therefore be ſearched out. Yea, they are like the *wild gourd, that brought death into the pot.* If they be not ſearched out, and caſt away, they will turn the Sacramental Bread and Wine into ſpiritual bane. *He therefore that covereth his ſins ſhall not proſper; but whoſo confeſſeth and forſaketh them, ſhall have mercy*, Pſal. 28. 13.

It is ſaid of the Viper, that when ſhe goeth to joyn with her Mate, ſhe caſteth out all her poyſon. How much more oughteſt thou, when thou goeſt to have Communion with thy Heavenly Spouſe, the Lord Jeſus Chriſt, caſt out thy ſins, which are a ſpiritual poyſon, worſe than the poyſon of any Viper?

In this *Examination*, thou muſt ſearch after thine evil thoughts, words, and deeds; as after thy ſins of omiſſion and commiſſion, ſo after thy ſinful manner of performing holy exerciſes; and eſpecially after the Sins thou haſt committed ſince thy laſt receiving the Bleſſed Sacrament; and ſuch as are moſt againſt the vows and covenants that formerly thou madeſt with God, and which do moſt gall thy conſcience, or moſt diſgrace thy profeſſion, or are greateſt occaſions of dulling thy ſpirit: that theſe being found out, they may be the more lamented, and pardon for them more earneſtly deſired.

In examining thy ſelf, it will be a good help, to read

ſuch a Treatiſe as doth in particular ſet out the ſeveral ſins againſt the ſeveral Commandments. For when by ſuch a Treatiſe thou art ſhewed, that ſuch a thing is a ſin againſt ſuch a Commandment, thy conſcience will upon the reading of ſuch ſins tell thee, that therein thou haſt ſinned. Having examined and ſearched thine heart thorowly of all thy known ſins, then humble thy ſelf before the Throne of Grace, in a true and unfeigned acknowledgment and confeſſion of them, freely judging and condemning thy ſelf before God, with a broken and contrite heart.

That thy confeſſion may be performed after a right manner, it muſt have theſe properties.

1. *It muſt be particular and of ſpecial ſins.* In thy confeſſion thou muſt deſcend to ſpecial and particular ſins. The prophaneſt wretch in the world may in a general manner confeſs and ſay, *I acknowledg my ſelf to be a ſinner.* But if thou wilt make a true confeſſion of ſin, thou muſt lay open thy ſins in particular before God. And for thine encouragement thereunto, know, that the more particular thou ſhalt be in thy confeſſion, the more comfort thou wilt find therein.

2. *Thy confeſſion muſt be, as particular in reſpect of ſins, ſo likewiſe full in regard of the aggravations of them.* Thus did *David* in his confeſſion of that ſin of numbring the people, (2 *Sam.* 24. 10.) *I have ſinned greatly, in that I have done, and now I beſeech thee, O Lord, take away the iniquity of thy ſervant, for I have done very fooliſhly*; ſee what terms of aggravation he heapeth up, 1. *I have ſinned.* 2. I have ſinned *greatly.* 3. *I have done fooliſhly.* 4. *Very fooliſhly.* And as thou deſireſt pardon of thy ſins, ſet them forth to the full; let no circumſtance of aggravation be wanting, by which they may appear the more foul and filthy.

3. *Thy*

3. *Thy Confeſſion muſt be with inward remorſe and ſorrow of heart, that thou haſt ſinned againſt ſo good, and ſo gracious a God.* Thou muſt not content thy ſelf with a meer verbal acknowledgment of thy ſins and tranſgreſſions, being affected with no more grief in the confeſſing of them, than thou waſt in the committing of them. But every ſin confeſſed ſhould be as a Dagger piercing thee to the very heart. At leaſt thou ſhouldſt grieve that thou canſt no more grieve for thy ſins: thine heart ſhould bleed, becauſe thine eyes cannot weep.

And having confeſſed thy ſins, pour out thy Soul in hearty prayer unto God for the pardon and forgiveneſs of them all. And then be earneſt with him to make the Sacrament effectual to thy comfort, effectual to the mortifying of thy luſts, to the ſtrengthning of thy graces, eſpecially to the confirming of thy Faith in the aſſurance of the pardon and forgiveneſs of thy ſins, *&c.*

II. Having ſhewed the duties *Antecedent*, come we now to the duties *Concomitant*, that is ſuch as muſt accompany the action of receiving.

But firſt I ſhall premiſe ſome few *Directions* touching the *Manner* of thine approaching to the Lords-Table.

1. *Having thus prepared thy ſelf, go not in the ſtrength of thy Preparations, but in the ſtrength of Jeſus Chriſt, looking for acceptance only in and thorough his merits and mediation.* For though thou haſt prepared thy ſelf after the beſt manner that thou canſt, yet if with an impartial eye thou ſhalt look back upon thy preparations, how full of weakneſſes, infirmities, and imperfections wilt thou find them? So that if Chriſt do not cover both thy perſon and preparation with

the Robe of his Righteouſneſs, and ſprinkle them with his Blood, neither thy perſon, nor thy preparation will find acceptance with God. Caſt therefore all thy preparations at the feet of Jeſus Chriſt, and ſay, *Lord, I come not in the ſtrength of my preparations, but only in the ſtrength of Jeſus Chriſt: I come in the alone Name and Mediation of Chriſt, to partake of the body and blood of Chriſt, and of the benefits of his death and paſſion.* And thou mayeſt then be confident that God will overlook thy manifold weakneſſes and imperfections in the work of Preparation, and accept of thee, and of thy ſervices in and through his beloved Son Jeſus Chriſt.

2. *As thou art going, meditate on the end and benefits of that ſolemn Ordinance:* Some whereof are theſe:

1. The remembrance of the Death of Chriſt, it being inſtituted as a *Memorial* thereof.

2. The ſpiritual nouriſhment of our Souls.

3. The ſtrengthening of our Faith in the aſſurance of the pardon and forgiveneſs of our ſins.

4. The ſealing of the Covenant of Grace, with all the bleſſings thereof, unto the believing Soul.

5. The encreaſing of our ſpiritual union and communion with Chriſt, and all his members. A ſerious meditation of theſe, will be a ſpecial means to ſtir up in us ſome Spiritual appetite after the Ordinance, that we ſhall go with hungring and thirſting deſires after the ſame.

3. *Go to the Sacrament with a ſtrong expectation to receive much from God in and thorough that Ordinance*; knowing that God will enlarge himſelf unto all thoſe who come with enlarged hearts, with a ſtrong expectation of many good things. *Open thy mouth wide*, ſaith the Lord, *(Pſal. 81.10.) and I will fill it.* So that if thou open thy mouth wide, in a longing

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expectation of great matters, he will fill it. Yea, the more thine heart is enlarged in desire and expectation, the more will Gods heart be enlarged in bounty towards thee. As therefore God hath promised in the Covenant of Grace, *To be thy God, to write his Law in thy heart, to pardon thy sins, to subdue thy corruptions, to give thee a soft heart, yea, to give thee grace here, and glory hereafter*, and the like; go with an expectation of these and such like blessings, and thou shalt not be disappointed of thine hopes.

4. *Approach to the Lords-Table with all holy reverence*, in respect of Gods glorious Majesty, who is in a special manner present at that Ordinance, to behold his guests, and *will be sanctified by all those who draw nigh unto him*, Lev. 10.3.

5. *Approach thereunto with all humility*, in respect of thine own vileness and unworthiness, who art but sinful dust and ashes; and (if thou hast any light of grace in thee) canst not but be conscious to thy self of more corruption in thine own heart, than thou knowest to be in the heart of another. And therefore say not, such an one is ignorant, and such an one is loose in his life and conversation, but say, *Lord, I am ignorant, I am unworthy to draw nigh unto thee in so holy an Ordinance, not worthy to gather up the Crumbs under thy Table.* And know, that the more unworthy thou art in thine own account, the worthier guest thou art in the account of God.

6. *As thou art going to the Lords-Table, cast all thy worldly thoughts and businesses out of thy head*, which otherwise will carry away thine heart from the Ordinance, and exceedingly disturb thee thereat. In *Job* 1. 6. we read, *There was a day when the Sons of God came to present themselves before the Lord, and Satan came also among them.* In like manner, on the day when *Gods Children* present themselves before the

Lord in that ſolemn Ordinance, Satan will be ſure to appear amongſt them, to diſturb and diſtract them therein, (as much as poſſibly he can), by caſting into their head, vain and impertinent thoughts. And therefore it concerneth thee to be watchful over thy thoughts, and to keep thy heart cloſe to the Ordinance. To that end it will be thy wiſdom oft to eye the outward Elements of Bread and Wine, and diligently to obſerve the outward rites and actions in the Ordinance, and thereupon to meditate on the ſpiritual things ſignified thereby.

Theſe things premiſed, come we now to the duties to be performed at the Ordinance, which are theſe,

1. *When thou art preſent at the Ordinance, put forth all the ſtrength thou canſt in the partaking thereof.* I mean the ſtrength of thy affections. For though thou art very weak, yet if thou put forth thy weakneſs, God will accept thereof. Content not thy ſelf therefore with a meer outward participation of the Lords-Supper, but let thy care be to bring up thine heart and affections to the Ordinance, and to put forth what ſtrength thou canſt.

2. *Remember the death of Chriſt*; which is Chriſts command in the Inſtitution of this Ordinance; for ſaith he, *This do in remembrance of me, viz.* in remembrance of my bitter Death and Paſſion. For the Apoſtle *Paul*, explaining *this remembrance of Chriſt*, applieth it to *his death*, and *the ſhewing it forth. This do*, ſaith he, *in remembrance of me: for as often as ye eat this bread, and drink this cup, ye do ſhew the Lords death till he come*, 1 Cor. 11.26,27. So that this Ordinance of the Lords-Supper was inſtituted for a *ſolemn memorial* of that great Sacrifice, the Lord Jeſus Chriſt,

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that his death might never be forgotten, but be ever freſh in our memories.

And why muſt his Death be thus remembred? Surely becauſe thereby was the Covenant of Grace ratified and ſealed, our Redemption purchaſed, our Sins expiated, our Reconciliation made with God, and the foundation of our Graces laid. And therefore at the Table, let out thine heart in a ſerious meditation of the manifold ſufferings of Chriſt, which is the τὸ ἔργον, the *main buſineſs* of this Ordinance. And meditate not only of his ſufferings at his death, but likewiſe in the whole courſe of his life, even from his *Cratch* to his *Croſs*, from his *birth* to his *death*. For his whole life was a continual ſuffering. Meditate therefore of his mean birth, and flight in his Infancy, of the manifold reproaches which were caſt upon him from time to time; yea of his manifold perſecutions, of their cruel handling of him at the time of his death, when they apprehended him like a thief, bound him, arraigned and condemned him as a Malefactor, buffeted him with their hands, beat him with ſtaves, ſcourged him with whips, *making long furrows on his back*; platted on his head a crown of ſharp thorns, laid an heavy Croſs on his back, nailed his hands and feet to that Croſs, gave him Gall and Vinegar to drink, and ſundry ways much afflicted him. Thus was his body broken with torments. In relation hereunto it is ſaid of him, *That he was a man of ſorrows, and acquainted with griefs*, Iſa. 53. 3.

Eſpecially when thou art preſent at the Sacrament, take a turn with Chriſt in the *Garden*, by meditating of his bitter *Agony*, wherein *he ſweat drops of blood*, which was never read, or heard of in any before or ſince. Yea, the blood that Chriſt than ſweat, was not thin watery blood, but *thick blood*, as θρόμβοι in the Original properly ſignifieth, *Luk.* 22. 44. ſaith the Evan-

Evangeliſt, *Being in an agony, his ſweat was, as it were, great drops of blood, falling down to the ground.* Which later clauſe ſheweth, that the blood of Chriſt paſſed through the pores of his body in ſuch a plentiful manner, that it trickled down to the ground in great abundance; ſo that as *Bernard* ſpeaketh (*Non ſolum oculis, ſed membris omnibus fleviſſe videtur*), Not only the eyes of Chriſt, but all the parts of his body did ſeem to weep, and that tears of blood.

In this ſweat of Chriſt there are three things remarkable, which do exceedingly ſet forth the greatneſs of his Agony.

1. *It was in a cold night*, for which cauſe afterwards they kindled a fire in the *High Prieſts Hall*;

2. *He lay upon the cold ground*, both which were enough to drive the blood inward, *Mat.* 26. 39.

3. *He was in exceeding great fear*, which naturally draweth the blood from the outward parts to the heart; and yet *in a cold night, lying upon the cold ground, and being in great fear, he ſweat drops of blood, Mat.* 26. 39. Who can imagine the bitterneſs of our Saviours Agony at that time? And *what was* it which put him into that Agony? Queſtionleſs, the apprehenſion of what he was to ſuffer, as appeareth by his prayer in his Agony, *Father, if it be poſſible let this cup paſs from me.* Now if the apprehenſion of what he was to ſuffer was ſo bitter, Oh how bitter think you were his ſufferings upon the Croſs, when he cryed out, *My God, my God, why haſt thou forſaken me?* Which words do not imply, that the Deity was ſevered from the Humanity; but that the Father had withdrawn from him all ſenſible feeling of his loving-favour, had reſtrained the influence of thoſe beams which might any way refreſh his troubled Soul. So that Chriſt might well take up the words of the Captive

tive *Jews*, and ſay, *Behold, and ſee if there be any ſorrow like to my ſorrow, wherewith the Lord hath afflicted me in the day of his fierce anger?* Lam. 1. 12.

Theſe things call to mind in the time of the Adminiſtration of the Sacrament, not only when thou art eating the Bread, and drinking the Wine, but alſo when thou ſeeſt the Bread broken, and the Wine poured forth, then thou ſhouldſt think how Chriſts body was broken with torments, and his blood ſhed for remiſſion of ſins; and alſo when thou ſeeſt others taking the bread and the Wine, thou ſhouldſt then be ſteeping thy thoughts in the meditation of Chriſts bitter death, and manifold ſufferings.

This *Remembrance* of Chriſts death at the Sacrament muſt not be a bare *Hiſtorical* remembrance thereof, contenting thy ſelf with a remembrance of the Hiſtory of Chriſts death, as it is ſet forth by the *Evangeliſts*; but it muſt be an *operative*, and *practical* remembrance, working up thine heart

1. *To an unfeigned love of God*, who out of his free grace, and rich mercy did ſend his dearly beloved Son out of his own boſom into the world, to take our nature upon him, and therein to die a bitter curſed death for mans Redemption. Who can ſufficiently admire the riches of Gods love to man therein! How may we with *David* cry out, and ſay, *Lord, what is man that thou art ſo mindful of him*! Eſpecially that thou ſhouldſt be ſo mindful of him, as to give the Son of thy love to ſuffer a curſed death upon the Croſs, to make us who were *children of wrath, and bond-ſlaves of Satan, Sons of God, and Heirs of eternal life and ſalvation!* And how ſhould this incomprehenſible love of God fire and inflame our cold and frozen hearts with a fervent love unto him again?

2. *The remembrance of Chriſts death ſhould work up*

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our hearts to an ardent love of Chriſt, for that wonderful love of his in giving himſelf for us, his Body to be crucified, his blood to be ſhed, and his Soul to bear the intolerable burthen of his Father's wrath due to our ſins, which made him ſweat drops of blood in the Garden, and to cry out on the Croſs, *My God, my God, why haſt thou forſaken me?* Oh how ſhould this raviſh our Souls with admiration of ſo great love! and inflame our hearts with love again unto him, who did, and ſuffered ſo much for us! How ſhould the meditation of the manifold ſufferings of Chriſt, eſpecially of his bitter death and paſſion, work in us an holy paſſion of Love!

3. *The remembrance of Chriſts death ſhould work in us a care to pleaſe him in all things, to be willing to do and ſuffer any thing for him, who hath done and ſuffered ſo much for us*; which Chriſt declareth to be a good proof of our love to him, ſaying, *If ye love me, keep my Commandments*, Joh. 14.15. And though we cannot exactly keep the Commandments of Chriſt, yet we may and ought ſincerely to endeavour the keeping of them, without which our profeſſion of love is but vain and fruitleſs, in ſhew and not in truth.

4. *The remembrance of Chriſts death ſhould work in us a godly ſorrow for our ſins, as the true cauſe of his ſufferings.* For the truth is, it was not ſo much *Judas* that betrayed Chriſt, nor the *Scribes* and *Phariſees* that accuſed him, nor *Pilate* that condemned him, nor the *Soldiers* that crucified him, nor the *Devil* that ſet them all on work, as *our ſins*, that were the true cauſe of Chriſts ſufferings. The Soldiers that ſcourged, and crucified him, were but our Executioners to inflict on him thoſe puniſhments which our ſins deſerved, and Gods juſtice impoſed for the ſame. They were our ſins which envenomed thoſe whips that ſcourged his innocent body; thoſe thorns which

pricked

pricked his temples, and thoſe nails which pierced his hands and feet, and made them ſo bitter unto him. *Oh therefore that we could ſo look upon him whom we have pierced by our ſins, that we might mourn as one that mourneth for his only ſon; and be in bitterneſs, as one that is in bitterneſs for his firſt-born,* Zach. 10. 12.

5. *The remembrance of Chriſts death ſhould work in us the death of ſin:* We ſhould ſo remember the death of Chriſt, as to die unto ſin. For the Apoſtle *Paul* urges our *death to ſin from the death of Chriſt,* that *as Chriſt died and roſe again, ſo we ſhould die to ſin, and live unto God,* Rom. 6.2. To this end, let us hate and loath ſin as the greateſt evil, reſolving with the aſſiſtance of Gods grace to leave and forſake all manner of ſins for the time to come. For why ſhould any ſin ſeem light to us, which lay ſo heavy upon our Saviour, as to caſt him into a bloody ſweat? why ſhould any ſin be ſweet to us, which was ſo bitter to our Saviour? Far be it from us, by our renewed ſins, to tear open his wounds afreſh, and crucifie him again.

6. *The remembrance of Chriſts death ſhould work up our hearts to ſome due thankefulneſs unto God and his Son Jeſus Chriſt, for their unſpeakable love and mercy towards us therein.* Thankfulneſs is a grace, not only to be exerciſed after our receiving of the Sacrament, but likewiſe while we are preſent at the Ordinance. When our hearts are affected with the apprehenſion of the incomprehenſible love of God the Father, in giving his beloved Son out of his own boſom to die for us, and of the unſpeakable love of Chriſt, in offering his own body a Sacrifice upon the Croſs for our ſins, then ſhould they break forth in praiſes and thankſgivings unto God the Father, and his Son Jeſus Chriſt.

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III. *Another duty to be performed at the Ordinance, is the exerciſe of thy Graces, more eſpecially thy faith and repentance.* It is not enough that thou bring faith, repentance, and other graces to the Sacrament, but thou muſt likewiſe there ſtir up thy graces, and exerciſe the ſame, or elſe thou wilt be an unworthy receiver. For not only a wicked man that wants grace, but likewiſe a child of God that hath true grace, may receive the Sacrament unworthily, and go away without any comfort or benefit at all; namely, if he do not there ſtir up and exerciſe his graces. For Sacraments do not work as Phyſick, by a virtue inherent in them, but according to the diſpoſition of the party that partaketh of them. And therefore as thou wouldſt be a worthy gueſt, and partake of the comfort of the Ordinance, ſtir up and exerciſe thy graces. As,

1. *Thy Faith.* This is the chief grace to be exerciſed at the Sacrament; for *Faith is the eye of the Soul*, whereby it ſeeth and diſcerneth the Body and Blood of Chriſt under the Elements of Bread and Wine. It is likewiſe the *hand of the Soul*, whereby it receiveth Jeſus Chriſt: And the *mouth of the Soul*, whereby it feedeth upon Jeſus Chriſt. And therefore without the exerciſing of thy Faith at the Sacrament, thou canſt receive no benefit at all.

There is a threefold act of Faith to be exerciſed at the Lords-Supper.

1. *To look out for Chriſt.*
2. *To receive Chriſt.*
3. *To apply and appropriate him unto thine own ſelf.*

1. The firſt act of Faith is, *to look out for Chriſt*: And therefore when thou art preſent at the Lords-Supper, reſt not in the outward elements, in the beholding and taking of them; but with the eye of faith diſcern the Body and Blood of Chriſt, under the

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Elements of Bread and Wine, which indeed do Spiritually, Sacramentally ſet forth the Body and Blood of Chriſt, as is clear from Chriſts own expreſſion, *Mat.*26.26. for holding the bread in his hand, he ſaid of it, *this is my body*, that is, *Myſtically* and *Sacramentally*, by way of repreſentation: As if he had ſaid, *This bread repreſenteth my body.* And holding the Cup that had Wine in it, and ſpeaking of the Wine therein, he ſaith, *This is my blood*; that is, *Myſtically* and *Sacramentally*, by way of repreſentation, as if he had ſaid, *This wine repreſenteth my blood.*

And as thou art not to reſt in the outward Elements, ſo neither in the outward rites and actions; but in the beholding of them, thou art with the eye of Faith to ſee and diſcern the ſpiritual things ſignified thereby: when therefore thou beholdeſt the Miniſter breaking the Bread, then meditate of the manifold ſufferings of Chriſt, and with the eye of faith, look upon Jeſus Chriſt hanging upon the Croſs, there conflicting with his Fathers wrath, and groaning under the weight and burden of our ſins; behold his bleſſed Body broken and torn with ſtripes and wounds, with whips and nails.

And when thou ſeeſt the *Miniſter pouring out of the Wine*, then exerciſe and actuate thy Faith in the Blood of Jeſus Chriſt, and the ſhedding thereof, which indeed ſheweth the extent of Chriſts ſufferings, even to the taking away of his life, which is the furtheſt extent of a mans ſuffering in this world. Theſe two therefore, *the breaking of Chriſts body, and the ſhedding of his blood*, are fitly joyned together; the former to ſhew the *extremity of Chriſts ſufferings*; the later, *the extent thereof*, even as far as poſſibly could be, to the ſhedding of his blood.

Again, when thou ſeeſt the *Miniſter offering the Bread and Wine to the Communicants*, then by the eye

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of Faith ſee Gods love in offering his Son to every believing Communicant. For as verily as the Miniſter doth offer the Bread and Wine, ſo truly doth God *really* offer Chriſt, with all the benefits of his Death and Paſſion to every believing Communicant. I do not ſay *carnally*, but *really*; not the fleſh of Chriſt, but Chriſt with all the benefits of his Death and Paſſion, as Reconciliation, Redemption, Remiſſion of ſins, *&c.* For there is not a meer repreſentation, but a real and true exhibition of Chriſt, as broken for our ſins.

II. Another act of Faith to be exerciſed at the Lords-Supper, is, *To receive Jeſus Chriſt.* For the Believer having ſeen Chriſt with the eye of Faith under the outward Elements, and forementioned rites, then he receiveth him into his heart with much joy and gladneſs. As therefore thou ſtretcheſt forth the hand of thy Body to receive the Bread and Wine, ſtretch forth the hand of Faith to apprehend and receive Jeſus Chriſt, and reſt upon him, as for the pardon of thy ſin here, ſo for eternal life and ſalvation hereafter. For Faith is that inſtrument whereby we receive Chriſt, and all his benefits, as they are offered to us in the Goſpel, and ſealed up to us in the Sacrament. Faith is to the Soul, as the hand is to the body; that which is offered to a man for his good, the hand readily receiveth, and what the hand ſo receiveth is a mans own. Thus God offering his Son to us, Faith perſwades the heart of Gods good will to man, and of his true intent to have man partaker of his Son, and thereupon apprehends him, and receives him for his own, and Chriſt is truly his.

III. *Another act of Faith to be received at the Lords Supper, is to apply and appropriate Chriſt to thy ſelf*, which is implied under the rites of *eating the Bread, and drinking the Wine*, whereby is meant, *a feeding upon*

upon Christ by faith, which is an applying of him. When therefore thou art eating the bread, and drinking the Wine, feed upon Christ *by a particular application of him, and all his benefits, to thine own Souls comfort.* By Faith assure thy self that Christ was born *for thee*, that he might be *thy Saviour*, to save *thee* from thy sins; that he performed perfect obedience unto the Law, that his Righteousness might be imputed unto *thee*; That he died a bitter cursed death to free *thee* from eternal death and condemnation, which thy sins had deserved. Thus thou oughtest to apply Christ with all his benefits unto thine own souls comfort. And thus to act Faith, is to eat and drink indeed. The truth is, this act of Faith in *applying Christ*, is the most suitable to the Ordinance of the Lords-Supper. And the more thou canst put forth the act of application therein, the greater comfort shalt thou receive from the Ordinance: for propriety in Christ is that which sweetens all.

Yet lest weak Christians, such as are weak in Faith, should be discouraged, and think themselves uncapable of comfort, because they cannot thus feed upon Christ by Faith, they cannot apply Christ nor the benefits of his death unto themselves,

I desire such to take notice, that though this *act of application*, is the most suitable to the Ordinance, yet the former *act of receiving Christ*, and *resting upon him*, giveth us a true interest in him, whereby Christ and all his benefits become ours, which puts us into a blessed and happy condition. Yet I would advise all such who have attained to that degree and measure of Faith, as to lay hold upon Jesus Christ, and to receive him as their Saviour, and to rest upon him alone for life and salvation, that they would strive to raise it one pitch higher, namely, *to apply Christ*, with

all the benefits of his Death and Paſſion, unto their own Souls comfort, becauſe this act of Faith doth eſpecially make to our comfort and conſolation, as well as to our ſpiritual benefit.

II. *Another grace to be exerciſed at the Lords-Supper*, is, *Repentance*. For a broken Chriſt requireth a broken heart. Whereas in true Repentance, there is a *godly ſorrow* for ſins paſt; and a *full purpoſe and reſolution of heart* to leave and forſake them for the time to come, and to walk more cloſely with God. While you are at the Sacrament, you ſhould exerciſe your Repentance in both theſe particulars.

1. *You ſhould labour to be affected with a true grief and ſorrow for your ſins.* To that end ſeriouſly meditate of the manifold ſufferings of Chriſt: For certainly a due and ſerious meditation of what Chriſt hath ſuffered for our ſins, cannot but affect our hearts with ſome meaſure of grief and ſorrow for the ſame. For ſhall Chriſt bleed for our ſins, and ſhall not we weep for them? was Chriſt broken with torments for our ſins, and ſhall not the conſideration thereof break our hearts for them?

2. *You muſt engage your ſelves by a ſolemn vow and promiſe unto God, to be more watchful over your ſelves againſt ſin for the time to come, and to walk more cloſely and exactly with God.* As often as you partake of the Lords-Supper, ſo often God reneweth the Covenant on his part; he engageth himſelf afreſh *to be your God, to pardon your ſins, to ſubdue your corruptions, to write his Law in your hearts*; that is, to work in you, as a deſire and diſpoſition to the keeping of his Laws and Commandments, ſo a ſincere endeavour after the ſame. And therefore it is your duty ſo renew the Covenant on your parts, to engage your ſelves afreſh, in the ſtrength of Chriſt, to walk as

as a people in Covenant with God, to be more watchful over your ſelves againſt ſin, for the time to come; to be more his faithful ſervants, than ever you were before.

Having ſhewed both the duties Antecedent, and *Concommitant*, Come we now to the duties *Subſequent*, ſuch as muſt follow after the action of receiving. For it is not enough that you *duly* prepare your ſelves to that Ordinance, and *revereutly carry* your ſelves at it, but you muſt likewiſe *in ſome meaſure walk* ſuitably thereunto. To that end obſerve theſe Directions:

1. *So ſoon as you get home, withdraw your ſelf into ſome ſecret place, and there upon your knees from your heart bleſs God*, as for his manifold favours, mercies, and bleſſings, ſo eſpecially and above all for the Fountain of all bleſſings, the Lord Jeſus Chriſt; for his Covenant of Grace made unto you in him, for adding the Sacraments as Seals to the Covenant of Grace, for the ſtrengthening of your Faith, for making you that day partaker of his bleſſed Sacrament, and for that comfort and refreſhment which you have found therein. I hope you are not ſuch beaſts as to forget to return thanks to God for the food wherewith your bodies are refreſhed. And will you bleſs God for your Corporal food, and not for your Spiritual food, whereby your Souls are nouriſhed unto everlaſting life? will you bleſs God for a Crumb, and not for a Chriſt, in whom all good things are contained in a moſt eminent manner?

2. *Did you find your hearts cheared and warmed at the Lords-Supper? beware of quenching that ſpiritual heat which was there kindled in you, by a ſudden falling into worldly conferences, and fruitleſs diſcourſes.* But labour to keep alive that ſacred fire which you found

then kindled in your hearts, by prayer, meditation, and holy conferences: for know, that a ſudden quenching of the Spirit, will exceedingly tend to the hardning of your hearts.

3. *Maintain a ſtricter watchfulneſs over your ſelves againſt ſin for the time to come.* Were your ſouls waſhed at the Sacrament, with the blood of Chriſt, from the filthy ſpots and ſtains of ſins, and will you ſoon after *with the Sow wallow again in the filth of ſin, and mire of ſinful filthineſs?* Did you upon your approaching to that Ordinance, caſt up your ſins by confeſſion, and will you now with the *Dog return to your Vomit again?* Did you there, by the eye of Faith, ſee Chriſt crucified for your ſins, under the rites of breaking the Bread, and pouring out the Wine; and will you now, by a freſh committing of ſin, crucifie him again? Rather reſolve and ſtrive henceforward to crucifie your ſins, for which Chriſt was crucified; to hate, abhor, and abandon every ſin, as much as in you lieth.

4. *Labour to live more ſoberly, righteouſly, and godly in this preſent world,* Tit. 2. 12. More *ſoberly* towards your ſelves, more *righteouſly* towards your Neighbours, and more *godly* towards God. As you have been made partakers of an Ordinance *not common to all,* but *peculiar to Saints*; ſo your lives ſhould have ſomewhat *peculiar* in them, which is not common to wicked men. You ſhould live *convincing lives,* by exceeding others in holineſs and righteouſneſs. You muſt be more frequent and fervent in Family-duties, more careful in ſanctifying the Lords-day, more juſt and honeſt in your dealings with men, living ſo as you may credit your Profeſſion, and adorn the Goſpel of Jeſus Chriſt. And when you are tempted to any ſin, thus reaſon the caſe with your ſelf. Was I not lately at the Lords-Table? and did I not there

vow

vow and promiſe to be more watchful againſt ſin, and more careful to walk in the ways of godlineſs? And ſhall I now ſtep out of the way of godlineſs into the way of ſin? Thus lay your temptation to the touch-ſtone of your vow, and try whether it be not againſt it: which, through the bleſſing of God, may prevent many a ſin.

CHAP. XXI.

Of preparing for Death, and how to die well.

IF thou apprehendeſt thy diſeaſe to be mortal, and that it is like to be thy laſt ſickneſs, then it will be thy wiſdom to prepare thy ſelf, after the beſt manner thou canſt for death.

For thy better help therein, take theſe *Directions.*

1. *Set thine houſe in order:* I mean, ſettle thy outward eſtate, by making thy Will: which will no way haſten thy death, (as many fooliſhly do imagine) but rather put thee into a better capacity, to ſet thy ſoul in order for a bleſſed departure. And as God hath bleſt thee with an eſtate, ſo fail not to give ſome proportionable part thereof for the relief of the poor members of Jeſus Chriſt. Though that Charity which is exerciſed in a mans life-time is queſtionleſs the beſt, and the moſt acceptable unto God, when we make our *own Hands* our *Executors*, and our *own Eyes* our *Overſeers*; yet I condemn not that Charity which is ſhewed at the laſt, for better late than never.

2. *Send for ſome godly Miniſter, or experienced Chriſtian, to adviſe thee about ſetting thy ſoul in order, in*

reference to thy great change. This direction the Apostle *James* giveth, *ch.* 5.14. *Is any sick among you? let him call for the Elders of the Church, and let them pray over him.* This I would advise thee to do in the first place, not putting it off to the last, when thine Understanding and Memory begin to fail thee, as the practice of the most is, who when the *Physician* hath done with them, and in a manner given them over, then send for the *Divine* to begin with them; as if a short prayer, and a few words of Ghostly counsel, were enough to send them to Heaven.

2. *Labour to make, or rather to renew thy peace with God.* For though the making thy peace with God ought not to be put off to thy death-bed, yet must it then be renewed in an especial manner, as being the last time of doing it. In order thereunto:

1. *Look back into thy former course of life, and call to mind the manifold aberrations thereof,* as the vanity of thy thoughts, how vain, and empty, how carnal and prophane they have been: as also the unsavourinesse of thy words and speeches, how God-less, and Christ-less, yea how unprofitable they have been for the most part: as also the wickedness of thine actions. And in examining thy self concerning thine actions, call to mind, as thy sinful Omissions and Commissions, so likewise thy sinful manner of performing holy duties, how thy most religious services have had a mixture of sin in them. Likewise run over the several ages of thy life, and consider what sins thou committedst in thy childhood, what in thy youth and what in thy riper years.

And together with the number of thy sins, consider the aggravating Circumstances of them, till thou find thine heart in some measure affected with grief and sorrow for the same; and then,

2. *Con-*

2. *Confeſs thy ſins unto God in Prayer*, ſpread them before him in a true and unfeigned acknowledgment and confeſſion of them, freely judging and condemning thy ſelf before God for the ſame.

3. *Earneſtly beg of him the pardon and the forgiveneſs of them in and through the merits of Jeſus Chriſt.* For thou canſt look for it only through the free grace and mercy of God in Jeſus Chriſt.

4. *Sprinkle thy Soul with the blood of Jeſus Chriſt.* Chriſt is our *Peace*, as the Apoſtle calls him, *Eph.*2.4. Neither canſt thou (by all that thou art able to do) make thy peace with God, but only through faith in his blood. When the deſtroying Angel ſaw the blood of the Lamb ſprinkled on the poſts of any door, he paſſed by that Houſe, and they within were ſafe, *Exod.*12.23. So that Soul which is ſprinkled with the blood of Jeſus Chriſt, is ſo ſafe from the deſtroying Angel of God, that he ſhall not do it hurt; for death is an advantage to that Soul which is ſprinkled with the blood of Chriſt.

Though the blood of Chriſt be the means of our Peace and Reconciliation with God, yet unleſs that blood be ſprinkled on thy Soul, thou canſt find little peace there. And therefore the Apoſtle *Peter* ſpeaks not only of the blood of Chriſt, but *of the ſprinkling of the blood of Chriſt*, 1 Pet.1.2.

It is not enough that Chriſt hath ſhed his blood, but there muſt be beſides the ſhedding of it, the ſprinkling of it. Chriſts blood was ſhed upon the Croſs, yet all men are not reconciled unto God thereby. What is the reaſon? ſurely becauſe that blood is not ſprinkled upon their Souls. For peace and reconciliation with God muſt be had, not only from Chriſts blood poured out, but from *his blood ſprinkled.*

Qu. *How is Christs blood sprinkled upon our souls.*

Answ. By Faith, applying the blood of Christ to our own souls comfort. Faith is the hand of the soul, and the soul by Faith puts her hand into the wounds of Christ, takes of his blood, and besprinkles her self therewith, applying the merits and the virtue thereof unto it self, whence follows peace and reconciliation with God.

Obj. *I would willingly apply the merits of Christs Death and Passion unto my self, but oh I am conscious of so much unworthiness, seeing nothing in my self, why the merits of Christs death should belong unto me, that I cannot, yea I dare not, apply them to my self.*

Ans. It is good to be conscious to thy self of thine own unworthiness, but not so as to be kept thereby from applying of Christ, and the merits of his Death and Passion unto thy comfort. And truly, if thou wouldst consider, that God respecteth his own goodness, and not ours, in the offering of his Son, and that his grace is every way most free, this conceit of thine unworthiness can be no just plea against the applying of Christ, with the benefits of his Death and Passion unto thine own Souls comfort. It should rather be an encouragement unto thee; because the more unworthy thou art in thine own sight and sense, the more worthy thou art in the account of Christ. The greatest worthiness that any Christian can here attain unto, is to be sensible of his own unworthiness.

Obj. 2. *My sins are so many for number, and so hainous in their quality, that I cannot imagine that Christ should belong unto me, and therefore dare not apply him,*

him, nor the benefits of his Death and Passion unto my self.

Answ. The more sinful thou art in thine own sense and apprehension, the fitter thou art to close with Jesus Christ, and to apply the merits of his death unto thy self. For in that gracious invitation of Christ, *Mat.* 11.28. we find no other qualification put in, but a sense of sin, *Come unto me all ye that labour, and are heavy laden, and I will give you rest*; where the parties invited to come unto Christ, are such as are sensible of, and thereupon groan under the weight and burden of their sins. as the words in the *Greek* (κοπιῶντες καὶ πεφορτισμένοι) properly signifie. And *Luk.* 5. 32. Christ professeth, *he came not to call the righteous, but sinners*; not such as were *righteous* in their own conceit, but such as were *sinners*, in their own sense and apprehension, truly sensible of their sins. So that sense of sin is the only qualification requisite to an application of Jesus Christ.

Obj. 3. *I have often sinned against knowledg and conscience, and therefore fear I have committed that unpardonable sin, the sin against the Holy Ghost, and so dare not apply Christs blood unto my self.*

Answ. Though the sin against the Holy Ghost be a sin against knowledg and conscience, yet every sin (yea every grievous sin) against knowledg and conscience, is not the sin against the Holy Ghost; for they may be without malice of heart, which this cannot be; and therefore though thou hast often sinned against knowledg and conscience, yet if thou hast not sinned with a malicious heart, that is, thou hast not sinned meerly because thou wouldst displease God, and grieve his Spirit, thou hast not committed the sin against the Holy Ghost.

IV. *Having*

IV. *Having made thy peace with God, then make thy peace with men, by an hearty forgiving all who have wronged thee.* This is a duty to be performed by thee in the whole course of thy life, as any occasion thereof is given, without which the Lord will not accept of any Christian service and sacrifice that thou offerest unto him. And therefore saith our Saviour, *Mat.* 11. 25. *When thou standest praying, forgive, if thou hast ought against any*; for indeed, how canst thou ask God forgiveness of thy sins, when thou wilt not forgive man his offences against thee? how canst thou beg peace and reconciliation with thy Heavenly Father, when thou wilt not be reconciled on earth to thy Brother? As therefore this duty is to be performed by thee in the whole course of thy life, so especially in thy last sickness, for thereby thou maist gain some comfortable ground in thine own soul of the forgiveness of thy sins committed against God; which our Saviour implieth in that expression of his, *Mat.* 6. 14. *If ye forgive men their trespasses, your heavenly Father will also forgive you.* Wouldst thou then be assured of Gods mercy towards thee in the forgiveness of thy sins committed against him? search narrowly into thy own Soul, and if thou canst find thou dost as heartily forgive thy Brother, as thou dost desire forgiveness of God, then maist thou assure thy self of Gods mercy to thee in the forgiveness of thy sins committed against him: So much is hinted to us in the fifth Petition of the Lords-Prayer, *Forgive us our trespasses, as we forgive them that trespass against us*; which later clause is added, partly to stir us up, readily to forgive those who have wronged us: and partly to strengthen our Faith in the assurance of the forgiveness of our sins committed against God, from our readiness to forgive those who have

wronged

wronged us; in that our forgiving of our Brother is a fruit proceeding from Gods forgiving us.

V. *Labour to clear up thine Evidences for Heaven*, that thou maist upon good ground be able to say with the Apostle *Paul*, *I know that when the earthly house of this tabernacle is dissolved, I shall have a building with God, an house not made with hands, eternal in the Heavens.* The Scripture layeth down sundry clear evidences of a true right and title unto Heaven, as *Faith in Jesus Christ*; for saith our Saviour, *Joh.*3. 16. *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life:* and saith *John Baptist*, v.36. *He that believeth on the Son hath everlasting life*, that is, he is as sure of it, as if he were in actual possession of it. Another Evidence for Heaven is set down by the Beloved Disciple *John*, 1 Joh.3.14. *We know that we have passed from death to life, because we love the brethren.*

Because many good Christians, and true Believers are much troubled upon their death-bed for want of assurance of their interest in Christ, and of a better life after this, I shall lay down three considerations for their comfort and support.

1. *A man may have the Faith of adherence, though he have not the Faith of evidence and assurance.* For the better understanding whereof you must know, there is a twofold *Faith*, as Divines distinguish, *viz.* The *Faith of adherence*, whereby we roul our selves upon Christ, and rest upon him and his merits alone for life and for salvation: And the *Faith of evidence*

evidence and aſſurance, whereby we know and are aſſured of our intereſt in Chriſt, and conſequently of our right and title unto Heaven. Now a man may have the *Faith of adherence*, which is true juſtifying Faith, that giveth us an intereſt in Chriſt, and a right to Heaven, and yet may want the *Faith of evidence and aſſurance*, ſo that he knoweth not his happineſs. As the child may truly hang about the mothers neck, or caſt it ſelf into her arms, and yet receive neither kiſs nor ſmile from her: ſo a poor ſoul may truly roul it ſelf upon Chriſt, caſt it ſelf into his arms, and reſt in his boſom (which is true Faith) and yet have neither kiſs nor ſmile from him; therefore far be it from thee to queſtion the truth of thy Faith meerly for want of Chriſts ſmiling upon thee, or to queſtion thy *Faith of adherence*, becauſe thou haſt not the *Faith of evidence and aſſurance*.

2. *Aſſurance of our intereſt in Chriſt, and of our future happineſs, though it be requiſite to the conſolation of a Chriſtian, yet not to his ſalvation*; though to his comfort, yet not to his ſafety; his condition may be ſafe, though not very comfortable at preſent: for a Chriſtians ſafety doth not at all depend upon his aſſurance, but upon his Faith. That Chriſtian that can by Faith roul himſelf upon Chriſt, caſt himſelf into his arms, reſting upon his merits alone for life, and for ſalvation, his ſtate and condition is ſafe, though he hath not that aſſurance which he doth deſire: for the promiſe of life and ſalvation is made to Faith, and not to aſſurance; the tenour of the Goſpel is, *Believe and thou ſhalt be ſaved*, as *Joh.3.16. God ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life.* It is not ſaid, that whoſoever hath aſſurance of his intereſt in Chriſt, and of eternal life and ſalvation, but

but *whosoever believeth in Christ shall be saved.* This consideration may revive many drooping souls, who though they do renounce all confidence in themselves, and in any righteousness of their own, and place their whole confidence upon the righteousness of Jesus Christ, and the merits of his Death and Passion, yet have no comfortable assurance in their own Souls of their interest in Christ, or of their eternal life and salvation; let such know, that their condition may be good and safe for all that.

3. *Assurance of Salvation is not so ordinary as many Christians do imagine*; for indeed they are but few Christians who do here attain to a clear evidence and full assurance of their Salvation; such whom the Lord here calleth forth to hard services, or great sufferings, to them he is pleased many times to give some clear evidence and assurance of their eternal life and salvation, for their better comfort and support. Thus many *Martyrs* have expressed their full assurance of a better life after this, whereas such a measure is not usually granted to ordinary Christians, their trials being but flea-bites in comparison of the others.

IV. Then especially act the Graces of Gods Spirit in thee; as,

1. *Thy Faith*, which is a grace of special use to thee so long as thou livest in this world, but most of all at thy last Sickness, and in the time of Death; therefore then especially be often actuating, and exercising thy Faith in Jesus Christ; with the eye of Faith look upon Christ hanging upon the Cross, there offering up his life as an all-sufficient Sacrifice, and full satisfaction to Gods Justice for thy Sins, and cast thy self into the arms of Jesus Christ, resting upon his

his Merits alone for life and for salvation: with a disclaiming of all confidence in thy self, or any righteousness of thine own, place thy whole confidence upon the righteousness of Jesus Christ, and upon the merits of his Death and Passion.

2. Then especially act *thy zeal for Gods glory*, by giving good counsel to those who are about thee, or come to visit thee; it is the last time thou canst do any thing for God in this world, therefore then shew thy love to him, and zeal for his glory, by calling upon others to fear him, and serve him, by a conscionable discharge of the duties of their places, callings, and relations; perswade them to mind the things of this World less, and the things of Heaven more; to *prize health*, and *improve it* for the good of their Souls; to lay up a *stock* of *graces* and *comforts* against the evil day, and to get their Evidences for Heaven clear, before they be cast upon their Death-beds. Words of dying men are of most efficacy and authority; and therefore improve thy dying speeches to the glory of God, and the good of thy neighbour. Thus our blessed Saviour, when he was to leave the world, shewed his zeal for Gods glory, and love to his Disciples, in leaving with them many precious counsels, comforts, and exhortations; and the Apostle *Paul* being aged, and knowing the time of his departure was at hand, called for the Elders of the Church of *Ephesus*, and leaves with them many excellent and weighty exhortations.

3. Act thine *obedience*, by resigning up thy self unto the Will of God, to be at his dispose, either for life or death; As thou must not be unwilling to die when God calleth thee, so neither must thou be overeager to die before he call thee; thou maist not desire Death

Death out of discontentment of mind, because of some present miseries and afflictions which lie upon thee; nay, thou maist not *absolutely* wish to die out of a desire to be rid of thy sins, and to be with Christ, but it must be with a submission to the Will of God, if he see it meet and convenient for thee; though *Paul* knew it were *far better* for him to die than to live, yet did he not desire death *absolutely*, but with a submission to the Will of God.

VII. *Be frequent in reading the holy Scriptures*, or cause them to be frequently read unto thee; for there thou shalt find,

1. Examples of Gods mercy shewed to the afflicted.

2. Instructions how to bear, and improve thy present Visitation.

3. Comfortable promises of support under the sorest trials. And know for certain, that one Promise in the Book of God will be more effectual to yield thee comfort on thy Death-bed, than all the counsel of thy friends that shall be then about thee.

VIII. *Be often lifting up thine heart to God in Prayer.* And when through weakness of body, and faintness of spirit, thou art not able to pour out thy Soul in any set and solemn Prayer, send up some short Ejaculatory Prayer unto God, as that of the poor Publican, *Lord be merciful to me a sinner*, Luk. 18. 13. and also that of the poor man, *Lord I believe, help thou my unbelief*, Mark 9. 24. and that of the Apostles, *Lord increase my faith*, Luk. 17. 5. and that of *Stephen*, *Lord Jesus receive my spirit.* These Ejaculations going from the heart, they are acceptable and pleasing unto God; let us therefore as *Austine* adviseth us, endeavour to

die

die praying, by a frequent breathing forth of these or such like Ejaculatory Prayers.

IX. *Be often resigning up thy soul into the hands of God*, saying with our blessed Saviour, *Father, into thy hands I commend my spirit.* Little Children for the most part desire to die in their Fathers bosom, or upon their Mothers lap; even so shouldst thou in the hour of death, cast thy Soul into the arms of thy Heavenly Father, and rest in the bosom of Jesus Christ.

CHAP.

CHAP. XXII.

Of the Common mutual Duties betwixt Husband and Wife.

HAving ſhewed the *general* Directions which appertain to Chriſtians as Chriſtians.

I come now to the *particular* Duties which appertain to thee in thy ſeveral and diſtinct relations. For it is not ſufficient that thou make conſcience of the *general Duties* of Chriſtianity, but thou muſt alſo be conſcionable in the performance of the *particular Duties* of thy ſeveral Relations, whereby much good is both mutually communicated one to another, and received one from another. Whereas the Apoſtle *Paul* in ſetting down the ſeveral Duties of Relations, doth ſtill bring them under three Heads, *viz. Husbands and Wives, Parents and Children, Maſters and Servants*; I ſhall follow his Method, ſhewing thee the Duties of each of theſe.

For the Duties of *Husband and Wife*, they may be drawn to two Heads.

1. Such as are common to both.
2. Such as are proper and peculiar to each ſeverally.

The common and mutual Duties are theſe.

I. *A loving affection of one to another.* I call this a mutual Duty, becauſe as the Husband is to love his Wife, ſo the Wife is to love her Husband. Love is a duty which every Chriſtian oweth to another, *Love thy Neighbour as thy ſelf*, ſaith our Saviour, *Mat.* 22.39.

Where by *Neighbour* is meant every Man, every Woman, ſo that we are bound to love every one, even our enemies, for Chriſts ſake. But the nearer any are knit together, the more they are bound to this duty of Love, and to abound therein. Now, who are ſo nearly knit together as Husband and Wife; and therefore there ought to be a mutual loving affection between them, and that love which one ſheweth to the other will ſtir up the other to requite that love again, ſo as there is nothing loſt by love.

II. *Outward concord and agreement.* This ſhould be, *as far as is poſſible, with all men*, Heb. 12. 14. but more eſpecially between Husband and Wife, who are ſo nearly knit together. For without concord and agreement between Husband and Wife, what comfort can either find in their houſe? The truth is, every one lives more or leſs comfortable in his houſe, as there is concord and agreement there.

For the better preſerving of concord and agreement betwixt Husband and Wife, take theſe few Directions.

1. *Labour to ſuppreſs and keep down all furious Paſſions*, which do uſually occaſion diſcord and diſſention; eſpecially when one is paſſionate it will be the wiſdom of the other to act patience, and to expreſs a ſpirit of meekneſs; for when both are hot and angry together, then the fire of contention is like to increaſe to ſuch a flame as will not ſuddenly be quenched. And therefore I would commend this rule to Married perſons, *To beware of being both angry together*; but rather let one be to the other like *Davids* Harp, to appeaſe *Sauls* fury.

2. *Though the fire of contention be kindled at home, yet let it not break forth into thy Neighbours houſe*; but be ſure thou keep it within thine own walls. For it is found by too frequent experience, that differences between

tween Man and Wife being once divulged, are more hardly made up.

3. *When any difference is riſen, let each ſtrive who ſhould firſt ſeek after peace and reconciliation*, for theirs is the glory who firſt begin. I have read that there was ſometimes a variance between two famous Philoſophers, *Ariſtippus* and *Æſchines*; *Ariſtippus* at length cometh to *Æſchines*, and ſeeks for peace and reconciliation, and withal ſaid, *Remember, though I am the elder, and the Party wronged, yet I ſought the peace: True*, ſaid *Æſchines*, *and for this I will ever acknowledg thee the worthier man for I began the ſtrife, but thou the peace.* But how many of us come ſhort of *Ariſtippus*, (though an Heathen Philoſopher) in this particular, thinking it a diſgrace, firſt to ſeek after peace and reconciliation?

III. *Another mutual Duty which Husband and Wife owe one to another is Prayer.* They ought to pray one for another. In a conſcionable performance whereof, may Husband and Wife be helpful each to other, in all things needful to either of them; it being the means which the Lord hath ſanctified for obtaining of every good thing, both for our ſelves and others. It is recorded of *Iſaac*, That *he intreated the Lord for his Wife, becauſe ſhe was barren, and the Lord was intreated of him*, Gen. 25. 21. That is, the Lord heard his Prayer, and granted his requeſt.

IV. Another mutual duty is, *A provident care of one anothers Souls.*

1. If a believing Husband or Wife be married to an unbeliever, they ought to uſe all the means they can to win the other. And if either of you ſhall be a means of the converſion of the other, how intirely will it knit your affections one to another?

2. If both Husband and Wife be in the ſtate of Grace, they ſhould be watchful one over the other, as

to prevent ſin in one another, ſo to redreſs it the beſt way they can when either of them are fallen thereinto, by ſeaſonable admonition, yea and reproof alſo, if admonition will not ſerve: Herein Husband and Wife ſhould more reſpect the mutual good of one another, than fear the giving of offence.

And it is likewiſe a ſpecial duty incumbent upon Husband and Wife, to help forward the growth of Grace in each other, as by a frequent conferring together of good things, eſpecially of what they hear in the publick Miniſtery of the Word; ſo likewiſe by a conſtant performing Family-duties, eſpecially *Prayer*. Though this duty appertain chiefly to the Husband, yet the Wife ought to put her Husband in mind thereof, if he forget it, and to ſtir him up, if he be backward.

V. Another mutual duty is, *To conceal and cover the infirmities of one another.* There is no Man or Woman without their infirmities; it will be therefore your wiſdom to conceal the ſame, ſo far as you can with a good conſcience. And truly this is one ſpecial act and exerciſe of love, to ſeek to cover and conceal the infirmities of thoſe whom they love. How blameworthy then are they who take all occaſions to ſpread abroad one anothers infirmities, and many times belye one another? This fault is ſo much the greater in two eſpecial reſpects.

1. Becauſe the Husband and Wife know more of one anothers infirmities; and therefore if they be ſo ill-minded, can more diſcredit and defame one another, than any other.

2. Becauſe, of all other parties, they are moſt bound to conceal one anothers infirmities, by reaſon of their near union.

CHAP.

CHAP. XXIII.

Of Husbands Duties to their Wives.

HAving ſhewed the Common-mutual Duties appertaining both to the Husband and the Wife, I come now to the ſpecial and particular duties belonging to each of them ſeverally.

And firſt of the duties of the *Husband*, all which may be comprized under this one word *LOVE*; for we find that often expreſly ſet down and mentioned as the chief duty of the Husband, *Epheſ.* 5. 25, 33. *Col.* 3. 19.

The particulars in which an Husband ought to expreſs his love to his Wife, are theſe, and ſuch like.

1 *By honouring her as his companion and yoke-fellow.* The *place* whence the Woman was taken, *viz. his ſide*, where his heart lay, implieth as much; for ſhe is as the *heart* in the body, far more excellent than any other member under the head, and almoſt equal to the head. It is obſervable, that when the Woman was made, ſhe was not taken out of the *Mans head*, becauſe ſhe was not to rule over him; nor out of *his feet*, becauſe ſhe was not to be ſubject to him as a ſlave, or ſervant; but out of *his ſide*, that he might take her as his yoke-fellow and companion, which he ought to do, conſidering they are joint-partakers of many ſpecial prerogatives which are common to both, being *Joint-Parents* of the ſame Children, *Joint-Governours* of the ſame houſhold, *Joint-Partakers* of the ſame goods (in regard of the uſe of them) and *Joint-Heirs* of the grace of life, as the Apoſtle *Peter* ſpeaketh, 1 *Pet.* 3. 7.

2. *By delighting in her.* This the Wiſe-man commendeth, *Prov.* 5. 19. *Let her be as the loving Hind,*

and pleaſant Roe, let her breaſts ſatisfie thee at all times, and be thou raviſht always with her love; that is, be thou enamoured with her, even to delight. And truly, if a Man exceed not the bounds of civility and ſobriety, his affection towards his Wife cannot be too great. Haply thy Wife is not ſo beautiful, nor ſo delightful in her ſelf, as ſome other Women are. Yet as Parents love and delight in their Children, not ſo much becauſe they are comely, witty, or the like, but becauſe they are *their* Children; So thou oughteſt to delight in thy Wife, not ſo much becauſe ſhe is beautiful, wiſe, or the like; but becauſe ſhe is *thy Wife*, even the Wife which the Lord hath allotted unto thee, believing her to be the fitteſt Wife for thee, with whom thou oughteſt to reſt ſatisfied.

3. *By treating her mildly.* The Husband muſt ſhew himſelf mild and gentle in all things towards his Wife. This mildneſs is urged by the Apoſtle under the contrary Vice, *Bitterneſs*; for ſaith he, *Husbands love your Wives, and be not bitter againſt them*, Col. 3. 19. Where bitterneſs is oppoſed to mildneſs, gentleneſs, familiarity, and the like. So that both the ſpeech and carriage of the Husband towards his Wife, muſt be with much mildneſs and gentleneſs: If he inſtruct her, it muſt be with all meekneſs and mildneſs; If he command any thing to be done, it ſhould be by way of entreating; he ſhould not be too peremptory in commanding; If he reprove her, it muſt be with all mildneſs and meekneſs that may be.

Queſt. *Whether an Husband may lawfully ſtrike, or beat his Wife?*

Anſ. Though the Husband hath ſome authority over his Wife, yet it doth not appear that he hath any power or liberty thereupon to beat her.

1. For

1. For firſt, we find it neither commanded, nor commended to us in the Scriptures, there being neither precept, nor preſident for the ſame.

2. What fruit can be expected from an Husbands beating of his Wife? but a return of blows, and ſcratches, to the utmoſt of her ſtrength. For this is moſt certain, that if a man who hath no authority over another, ſtrike him, he will turn againſt him, and do him all the miſchief that he can. Now therefore there being no ground to perſwade Wives, that their Husbands have ſuch authority over them, as to ſtrike them for their faults; what hope is there that they will patiently bear it, and be bettered by it? or rather, is it not more likely that they will not only riſe againſt them; but if they can, over-maſter their Husbands, and ever after caſt off all ſubjection to them?

CHAP. XXIV.

Of the Duties of Wives.

HAving ſhewed the Duties of Husbands in reference to their Wives, I come now to ſhew the *Duties of Wives* towards their Husbands.

As the main duty on the Husbands part was *love*, ſo the main duty on the Wives part is *ſubjection*, *Epheſ.* 5.22. under which many particulars are compriſed.

The ſubjection of the Wife to the Husband implieth two things.

1. That ſhe acknowledg a Superiority in her Husband.

2. That ſhe put in practice ſuch duties as do iſſue and flow from the acknowledgment of that ſuperiority.

I. The former is not only a duty, but the ground of all other duties whatsoever; for till the Wife be fully satisfied about the Superiority of her Husband, no duty will be performed by her as it ought. Therefore Wives ought to learn this point in the first place, *viz. That their Husbands are their Superiours*; which clearly appeareth,

1. *By the order of Creation.* The Man was first created, and thereupon had the *Birth-right.*

2. *By the institution of God*, who said to the Woman, *Thy desire shall be subject to his, and he shall rule over thee*, Gen. 3. 16.

3. *By the names and titles given in Scripture to the Husband*, which do imply a Superiority in him, as *Lord*, 1 Pet. 3. 6. *Guide*, Prov. 2. 17. *Head*, 1 Cor. 11. 3. *&c.* I grant indeed there is but a very little disparity, and small inequality between Husband and Wife, being both Governours of the same Family, Parents of the same Children, and *heirs together of the grace of life*; yet God having so expressly appointed subjection on the Wives part, it ought to be acknowledged.

II. As the Wife ought to acknowledg and yield a superiority in her Husband, so she ought to put in practice such duties as do issue and flow from the acknowledgment thereof; which may be branched into three particulars.

1. *Honour.* This God requires of all inferiours towards their Superiours in the fifth Commandment, and therefore is a duty incumbent upon all Wives in reference to their Husbands, who are their Superiours, as being their Lords, Guides, and Heads. This honour Wives ought to express,

1. By their *inward esteem* of their Husbands, accounting them worthy of honour for their place sake, because they are *their Husbands*, whether they be richer,

cher, or poorer; elder, or younger than themſelves.

2. By their *outward reſpect*, which they ſhould manifeſt, both by their reverend carriage, and ſpeech, giving them ſuch titles as ſignifie ſuperiority, and favour of reſpect.

3. Another Branch of the Wives ſubjection, is *Meekneſs*; which ſhe ought to ſhew, as in a quiet taking of reproof from her Husband, ſo in being willing to be adviſed by her Husband, and ready to follow his good advice: yet if the Wife hath a clearer ſight, and ſeeth better than her Husband what God hath commanded, though ſhe may not *uſurp authority over her Husband*; yet ſhe may and muſt in all humility perſwade and adviſe him to that which is good. And happy is that Husband (if he can ſee his own happineſs) in whoſe boſom the Lord hath laid ſo good a counſellor.

4. Another Branch of the Wives ſubjection is, *Obedience*; and indeed this is the principal part of that ſubjection which the Apoſtle requireth of Wives to their Husbands, *Wives ſubmit your ſelves unto your own Husbands*, Epheſ. 5. 22. And the Apoſtle *Peter* commands this duty unto Wives, by the example of *Sarah, who obeyed Abraham*, 1 Pet. 3. 6.

Wives ought to manifeſt their obedience to their Husbands,

1. In a ready and willing doing of what their Husbands require of them, ſo far as lawful and reaſonable, as is afterwards expreſſed.

2. In a forbearing to do things which appertain to their Husbands authority, without their particular, or at leaſt general conſent. For the kind of obedience which the Wife is to yield to the Husband, the Apoſtle ſets it down in two expreſſions, *As unto the Lord*, and *in the Lord*, Eph. 5. 22. Col. 3. 18.

The former hints unto us, that the Wives obedi-

ence

ence must be a *conſciencious obedience*, that is, in *obedience to God*, to his Ordinance and Commandment, who requireth it of them, ſo that it muſt be in conſcience of the Ordinance of God, and in obedience to his command; and thus will their obedience to their Husbands be an acceptable ſervice unto God.

The latter expreſſion, *in the Lord*, hints unto us, that the Wives obedience muſt be in all lawful commands, not extending to any thing againſt the Will of God; ſo that if Husbands command any thing againſt the revealed Will of God, their Wives are not bound to obey them: for their Husbands power is ſubordinate to the Power of God, and the ſubordinate power muſt ever yield to the ſupream power. And therefore if Wives ſhall out of reſpect to, or fear of their Husbands, yield obedience to any unlawful command doing that which is evil, their Husbands command will be no good plea, much leſs ſufficient excuſe for them.

CHAP.

CHAP. XXV.

Of the Duties of Parents.

HAving ſhewed the Duties of Husbands and Wives, I come now to ſhew the Duties of *Parents and Children.*

The Duties of *Parents* in reference to their Children, are theſe.

I. *To ſee that they be admitted into the Church by Baptiſm in convenient time*; that is, within ſome few days after they are born.

II. *To train them up in the fear and nurture of the Lord.* This duty the Apoſtle *Paul* in ſpecial preſſeth upon Parents, *Epheſ.* 6.4. *Ye Parents*, ſaith he, *bring up your Children in the nurture and admonition of the Lord.* Let your main care be, not how to make them *rich*, but *religious*, how to work the ſincere fear of God into their Souls, that as God of his infinite goodneſs hath made them your Children by natural Generation, ſo you ſhould ſtrive and endeavour to make them his Children, by a godly and religious Education. *Auſtin* in his fifth Book of Confeſſions, ſpeaking of his Mother *Monica*, ſaith, *Majori ſolicitudine me parturiebat ſpiritu, quam carne*, &c. *That ſhe travelled with greater care, and ſtronger pain for his ſpiritual birth, than for his natural birth.* And truly the like care and pains ſhould be in all Parents towards their Children. Not thinking it ſufficient that they have brought them up to ſome good Trade, whereby they may live another day: But they muſt likewiſe bring them up in the fear of God, teaching them ſo to ſerve him here, that they may live with him eternally in the Heavens.

For

For your better help herein take these few *Directions.*

1. *Instruct them in the Principles of Religion, by teaching them some good Catechism,* which should be frequently, if not daily performed, though but a very little at once, to prevent weariſomeneſs in your Children.

Queſt. *How ſoon ſhould we begin to teach our Children?*

Anſw. When they are able to learn any thing that is evil, it is high time to teach them ſomething that is good. *Solomon* ſaith, *when he was young and tender, his Father taught him,* Prov. 4.3,4. And that his Mother did ſo too, you may read in the laſt Chapter of the Book of *Proverbs.*

2. *Betimes inſtruct them in the Practical part of Chriſtianity,* by calling upon them frequently to read the Scriptures; daily to offer up a morning and an evening Sacrifice of Prayer and Praiſe unto God; conſtantly to give thanks before and after Meals, carefully to avoid all known ſins, and diligently to perform every known duty, and that out of Conſcience. This the Lord commended in *Abraham, I know him,* ſaith God, *that he will command his children, and his houſhold after him, to keep the way of the Lord, to do juſtice and judgment,* Gen. 18. 19.

3. *Bring them with you to the publick Ordinances of God, ſo ſoon as they can remember any thing which they hear.* When *Joſhua* read the words of the Law before the Congregation of *Iſrael,* it is expreſly ſaid, *That the women and the little ones were amongſt the men,* 8. 35.

4. *Examine your Children at home of what they have heard in the publick Congregation,* and labour to make it

it more clear and plain to their underſtanding.

5. *Be often ſpeaking before them of the great things the Lord hath done for his Church and people, both of old, and in your days.* This the Lord commanded the *Iſraelites* Parents to do to their Children, which we find accordingly practiſed by them, *Joſh.* 4. 6. As Children generally have good memories, ſo they are excellent at the remembring of ſtories.

6. *Be patterns of piety and godlineſs unto your children.* For the truth is, there is great force in Examples to draw others either to good or evil. And it is uſually the diſpoſition of Children to follow their Parents; And therefore how doth it concern Parents to look to their ways and courſes, eſpecially how they behave themſelves before their Children, who are much inclined to follow their example? Oh that all Parents would ſeriouſly think of this, that the conſideration hereof might reclaim them from all looſe and wicked courſes, leſt by their evil example they make their Children twofold more the Children of Hell, than they were by nature!

7. *Be ſure you forget not daily to pray to God for them,* eſpecially that he would indue them with his ſaving, ſanctifying graces; that as they grow in years, ſo they may grow in grace, and in the knowledg of our Lord and Saviour Jeſus Chriſt. And for your encouragement know, that *children of many prayers ſeldom miſcarry.* Parents are generally careful to lay up wealth and riches for their Children, Oh that they would be as careful to lay up a ſtock of Prayers for them in Heaven, which will queſtionleſs prove their Childrens beſt portion!

O that all Parents would thus endeavour to bring up their Children in the fear and nurture of the Lord, that as they were inſtruments to beget them in *the fleſh*, ſo they might be inſtruments to beget them in the

the *Faith!* which is the main duty incumbent upon Parents in reference to their Children.

III. Another duty is, *To provide for the bodies of their Children, as well as for their ſouls.* This the Apoſtle intimateth, 1 *Tim.* 5. 8. where he ſaith, *If any provide not for his own, and ſpecially for thoſe of his own houſe, he is worſe than an Infidel*; *viz.* in this point, becauſe he by the light of Nature knoweth this to be a duty. But yet beware of with-holding thy hand from works of charity, becauſe of many Children, nay rather, the more Children thou haſt, the more liberal thou oughteſt to be, that ſo the Lord may double his bleſſing upon thee and thine; for the *ſeed of the merciful*, ſaith the Pſalmiſt, *are bleſſed*, Pſal. 37. 26. And ſaith the Apoſtle, *He that ſoweth bountifully, ſhall reap bountifully*, 2 Cor. 9. 6.

IV. It is the duty of Parents *to rebuke their Children when they do amiſs*, whereby you may both free your ſelves from the guilt of your Childrens ſin, and prevent much evil in your Children. For queſtionleſs the want thereof is one ſpecial cauſe of ſo much wickedneſs and profaneneſs in many Children.

V. *When reproof prevails not, you ought to correct them for their faults.* This duty the Scripture often preſſeth upon Parents, *Prov.* 19. 18. *Chaſten thy Son while there is hope, and let not thy ſoul ſpare for his crying*; or, as the Original properly ſignifieth, *Let not thy ſoul ſpare to his deſtruction.* Intimating, that the Fathers ſparing of his child, may tend to his deſtruction, or as we uſe to ſay, *bring him to the Gallows.* So that too much lenity, may prove the greateſt cruelty in the iſſue. An ancient Father in the Church relates a ſad ſtory of a Youth, whoſe uſual cuſtom it was upon any thing that croſſed him, to curſe and blaſpheme, and not being duly corrected for the ſame,

ſame, he continued in that wicked courſe to his dying-day; and as the ſtory noteth, the Devil was ſeen to carry him away. But herein two extreams are carefully to be avoided, *viz. Lenity*, and *Severity*. As Parents ought not to be *too indulgent* towards their Children, which was *Eli*'s fault, for which ſore judgments befell both him and his Children: So neither ſhould they be *too ſevere* in correcting their Children, as ſome are, having no reſpect either to the fault, age, or diſpoſition of their Children. Therefore the Apoſtle giveth this dehortation unto Parents, *Not to provoke their children unto wrath*, Eph. 6. 4.

VI. Another duty is, *To bring up their children in ſome honeſt Calling*, it being the ordinary means, as to prevent idleneſs, which is the bane of youth, ſo to inable them to live in the world, and to be ſerviceable to the Kingdom wherein they live. In the choice of a Calling, reſpect ſhould be had, as to the Childrens ability and fitneſs, ſo to their diſpoſition and inclination, carefully obſerving to what Callings they are moſt dipoſed.

VII. *To provide fit Matches and Marriages for their Children*; It being the means the Lord hath ſanctified for the keeping their bodies chaſt and undefiled. This the Lord gave in Commandment to his people of old, by his Prophet *Jeremy*, Chap. 29. 6. ſaying, *Take Wives to your Sons, and give your Daughters to Husbands.* In the choice of an Husband or Wife, the Parents ought to have greater reſpect to piety and prudence, than to wealth and riches, for thereby ſhall they procure much happineſs to their Children in their Marriages.

CHAP.

CHAP. XXVI.

Of Childrens Duties.

HAving ſhewed the Duties of *Parents* towards their Children, I come now to ſhew the Duties of *Children* in reference to their *Parents*; which may be brought to three heads, *viz.*

1. *Obedience.*
2. *Honour.*
3. *Gratitude.*

I. *Obedience.* This is often preſſed in Scripture as the main and principal duty of Children in reference towards their Parents. Their Obedience ought to be expreſſed,

1. By a chearful yielding to their Precepts and Commands, readily doing what they require of them, and that *for conſcience ſake*, even to the command of God, who requireth this duty at their hands; for ſaith the Apoſtle, *Col.* 3. 20. *Children obey your Parents in all things, for this is well-pleaſing to the Lord.* And again, *Epheſ.*6.1. *Children obey your Parents in the Lord, for this is right.* In the former place, it is κατὰ πάντα *in all things.* In the latter, it is ἐν κυρίῳ, *in the Lord*; whereby is implied, that Childrens Obedience muſt be in all things honeſt and lawful, agreeable to the Word of God; ſo that if their Parents ſhould command them to do any thing contrary to the Word of God, they muſt therein obey God, and not their Parents. For Children are no further bound to obey their earthly Parents, than may ſtand with obedience to God their Heavenly Father.

2. Children ought to expreſs their obedience to their Parents, *in hearkning to their good inſtructions.* It being

being the duty of Parents to instruct their Children, it must needs be the duty of Children to hearken unto, and to obey their good instructions, which *Solomon* much presseth upon Children, *My Son*, saith he, *hear the instruction of thy Father, and forsake not the Law of thy Mother*, Prov.1.8. As Children ought to hearken to the good instruction of their Parents in all things, so more especially in two things.

1. *In the choice of their Callings.*
2. *In the choice of their Matches.*

1. The former is commended in the Scripture by the approved practice of godly Children, as of *Jacob*, *Samuel*, *David*, and others. And truly, in regard that Parents are the means of bringing up their Children in the world, till they are fit for Callings, and that not without much care and cost, is it not most meet and just that their counsel and advice should be taken in the choice of their Calling, and course of life? And as in their Callings, so likewise in their *Marriages*, and not to marry without their consent, which the very light of nature teacheth, and God himself commandeth, when he layeth a charge upon Parents, to *give their Daughters to Husbands, and to take Wives for their Sons*, Deut. 7. 3. which doth necessarily imply, that Children ought not to take unto themselves Wives or Husbands *without*, especially *against* their Parents consent. And therefore such Children as shall adventure to joyn themselves in Marriage without their Parents consent, how can they expect a blessing from God upon them? yea, they have rather cause to fear the curse of God upon them, and their posterity. How did the curse of God fall upon *Esau*, and his posterity, because he married against the consent of his Parents, *taking unto himself Wives, which were a grief of mind unto Isaac and Rebeckah?* Gen.26.34 35.

II. Another Duty which Children owe unto their Parents, is, *Honour and Reverence.* This the Lord in expreſs terms requireth of all Children in the fifth Commandment, *Honour thy Father and thy Mother, Exod.*20.12. This honour and reverence Children muſt manifeſt.

1. *By their modeſt ſilence before their Parents,* not forward to ſpeak in their preſence without leave from them.

2. *By their humble ſpeeches,* ſpeaking unto them ſubmiſſively and reverently, giving them fitting titles, as *Father, Sir,* and the like.

3. *By their reſpective carriage,* which they ſhould ſhew by uncovering their heads, bowing their body, ſtanding up before them, with the like. *Joſeph,* though highly advanced, yet when he appeared before his Father with his two Sons, the Text ſaith, *He bowed himſelf with his face to the earth.* Yea though his Father was blind through age, and therefore could not ſee what reſpect his Son ſhewed to him, yet notwithſtanding he bowed to the very ground. And when *Solomon* heard of the approach of his Mother, the Text ſaith, *He roſe from the Throne to meet her, and bowed himſelf unto her, and ſet her at his right hand,* 1 King.2.19. and all this in token of his reverence, and to give good example unto others.

III. Another duty which Children owe to their Parents, is *Gratitude,* a thankful requital of their love, and care, which the Apoſtle in expreſs terms requireth of all Children, namely, *to requite their Parents, for that,* ſaith he, *is good and acceptable before God.* This requital may and ought to be manifeſted ſeveral ways. As,

1. *By relieving them according to their need, if God give ability. Joſephs* practice herein is ſet before us as a Pattern, who being in proſperity, and his Father

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in want, firſt ſent him corn freely out of *Ægypt*, and afterwards ſent for him into *Ægypt*, and there furniſhed him plentifully with Corn, and all other needful things; inſomuch that the Text ſaith, *Joſeph nouriſhed his Father and Brethren, and all his Fathers houſhold with bread; according to their Families*, Gen. 47. 12. And it is recorded of *Ruth*, that ſhe did not only glean for *Naomi* her Mother in Law, but having food given her by *Boaz* ſervants for her refreſhment, *ſhe reſerved part thereof, and gave it to her mother*, *Ruth* 2. 18. I have read of a Daughter, whoſe Father being ſentenced to be famiſhed to death, and thereupon none being ſuffered to bring him Meat, ſhe gave him ſuck with her own breaſts. How blameworthy then, yea and unnatural are ſuch Children, whoſe Parents being poor, and themſelves able to relieve them, do notwithſtanding ſuffer them to want things needful? Saint *John* ſaith, *That the love of God dwelleth not in him who ſhutteth up his bowels of compaſſion from his brother*, 1 Joh. 3. 17. How then can it dwell in that Child, who ſhutteth up his bowels of compaſſion againſt his own Father or Mother? who having not only a ſufficiency, but alſo an affluency of worldly things, ſuffers his Parents to want neceſſaries?

2, *By loving their Parents.* And truly that love which Parents bear unto their Children, and have manifeſted by bringing them up in the world, ſhould by the law of equity ſtir up in Children a love to their Parents; for love deſerveth love.

3. By concealing and covering their infirmities, which will evidence the truth of their love to their Parents, and procure Gods bleſſing upon them. *Shem* and *Japhet* we read were bleſſed for this, becauſe they would not behold the nakedneſs of their Fa-

ther, when being drunken he lay uncovered in his Tent; and *Cham*, for discovering and making known his Fathers nakedness, was cursed of God. As therefore Children would avoid *Chams* curse, let them carefully shun *Chams* Sin, forbearing to blazen abroad their Fathers infirmity.

CHAP.

CHAP. XXVII.

Of the Duties of Maſters.

THe laſt Head of Family-relations is *Maſter* and *Servants.*

The Duties of Maſters in reference to their Servanrs, may be brought under two Heads.

1. Such as concern the Bodies of their Servants.
2. Such as concern the Souls of their Servants.

The Duties of Maſters, in reference to the Bodies of their Servants, are

1. *To provide fitting raiment for them, ſuch as may fence them againſt the extremity of the weather.* I mean if by agreement they are bound to find them apparel, as is the condition of moſt Apprentices.

2. *To give them wholſome and ſufficient food.* As their food muſt be *wholſome* for the preſervation of their health, ſo *ſufficient* for the encreaſe of their ſtrength, that they may be the better enabled with cheerfulneſs to do their Maſters ſervice.

3. *To afford them Phyſick when they are ſick.* For Maſters are commanded *to give unto their Servants that which is juſt and equal,* Col. 4. 1. And is it not juſt and equal that thoſe ſervants who labour for their Maſters in the time of their health, ſhould be cared for by their Maſters in the time of their ſickneſs? The *Centurions* care for his ſick Servant is left upon record for our imitation, who uſed the beſt means he knew for his Servants recovery; which was to go unto Chriſt, *Mat.* 8. 6. The humanity of this

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Centurion being a Gentile, may be a witness against the inhumanity of many Christians, who take little care for their sick Servants.

4. *Not to oppress them with labour, by over-working them*, requiring more of them than they are well able to perform. This would be cruelty in a man to his Beast, much more in a Master to his Servants. Indeed the *Ægyptians* dealt so cruelly with the *Israelites, that they groaned under their burthens, whose groans ascended unto the ears of God, who thereupon came down to deliver them from their bondage*, Exod.3.7,8. And let Gods hearing the cry of those oppressed Servants, and revenging them of their Oppressors, make all Masters beware of laying heavy burthens upon their Servants, requiring more of them than they are well able to perform, lest their groans ascend up unto God.

5. *To pay them their wages when it is due, without delaying it, or defrauding them of any part thereof.* It is reckoned in Scripture as a crying Sin, to keep back and with-hold the Labourers, or Servants wages; a sin that crieth unto God for vengeance, who is the Poors avenger; and as he taketh special notice of their wrongs and oppressions, so will he take care to avenge the same.

II. The Duties of Masters in reference to the Souls of their Servants are,

1. To instruct and Catechise their Servants in the Principles of Religion. For if it be a duty incumbent upon all Masters of Families to provide for the nourishment of the bodies of their Servants, how much more then should they be careful for the nourishment of their Souls? yea let all Masters of Families know, that they are as expresly charged to teach

teach and Catechiſe their Servants, as the Miniſter is to inſtruct his Flock; witneſs Gods command to the *Iſraelites*, *Thou ſhalt talk of my Laws when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up*, Deut. 6. 57. And God hath manifeſted his approbation thereof, by commending *Abraham* for his practice therein, *Gen.* 18. 12.

2. *To cauſe the Scriptures to be frequently read in the Family.* We read that under the Law the people of *Iſrael* were commanded to cauſe the words of the Lord to be written upon the Poſts of their Houſes, to the end they might be frequently read by every one in the Houſe. And ſaith the Apoſtle *Paul*, *Let the word of Chriſt dwell in you*, Col. 3. 16. By the *Word of Chriſt*, the Apoſtle meaneth the Doctrine of the Goſpel, which was publiſhed by Chriſt, and is contained in the Old and New Teſtament. *Let this word*, ſaith the Apoſtle, *dwell in you*, that is, be ye much imployed in the reading thereof, as in your Cloſets, ſo in your Families; or as *Calvin* interprets it, *Make the Word familiar to you*, by giving it houſhold entertainment. But oh! what a ſtranger is the Word to moſt Families? how ſeldom is it read amongſt them? *If that houſe be an Hell where the Scriptures are not read*, as *Luther* ſaid, Oh how many houſes are there as ſo many hells, for want of reading the Scriptures?

3. *To pray daily in and with their Family.* To offer up a Morning and an Evening-Sacrifice of Prayer and Praiſes unto God in their Family. For the better ſtirring you up to this much neglected duty of *Family-Prayer*, I ſhall commend a few Arguments.

1. *Taken from the practice of the faithful in all ages.* We read it was *Abrahams* practice whereſoever he came, to build an Altar to God, where God ſhould be called upon jointly by him and his Family, *Gen.* 12. 8. & 13. 4. & 21. 33. We read likewiſe it was *Jobs* practice, as you ſhall find, *Job* 1. 5. And *Joſhuahs*, as appears by his proteſtation, *As for me and my Family, we will ſerve the Lord*, Joſh. 24. 15. In the New Teſtament it is recorded of *Cornelius*, *That he was a devout man, who feared God with all his houſe, and prayed to God always*, *Act.* 10. 2. which implieth he kept a conſtant courſe in prayer. Now theſe things are recorded for our learning, that ſo we might write after their Copy, by following their Example in ſo excellent a duty.

2. Every Maſter in his Family is both a *King*, a *Prophet*, and a *Prieſt*. He is a King to govern his Family, a *Prophet* to teach and inſtruct his Family, and a *Prieſt* to offer the ſacrifice of Prayer and Thankſgiving, not only for himſelf, but alſo for all thoſe who are committed to his charge. Let therefore all Maſters of Families know, that it is their duty which God will require of them, not only to pray by themſelves (and yet I would to God all did but that) but alſo to call together all their Family, and to be their mouth unto God in Prayer, unto which they may be incouraged by Gods gracious promiſe, *That where two or three are gathered together in Chriſts name, there he will be in the midſt of them*, Mat. 18. 20.

3. A Maſter of a Family by his daily offering up a Morning and Evening Sacrifice of Prayer and Praiſe, will make his Houſe *an Houſe of Prayer*, or *little Temple*, which God will fill with his preſence. Yea a Chriſtians houſe is hereby made Gods Church, by a con-

a constant performance of holy duties, which is a great honour unto a Family.

4. Family-prayers are a special means to bring down Gods blessing upon the whole Family, and upon all their lawful undertakings. As God blessed the House of *Obed-Edom* for the Arks sake: So will God bless those Families in which his name is called upon; For godliness is profitable unto all things, as well in Families, as in any other societies.

5. Another Argument may be taken from the danger of neglecting this duty of Family-prayer, for such do incur the danger of Gods wrath and fury. *Pour out thy fury upon the Heathen that know thee not, and upon the Families that call not upon thy Name*, saith the Prophet, *Jer.* 10. 25. Which words contain a fearful imprecation against all prayerless-Families. And it is observable, that such as neglect this duty of Prayer in their Family, are joined with the Heathen; and truly very fitly, for wherein do they differ from the Heathens, who have not so much as a form of Godliness in their Families, upon whom God will pour out his fury? Oh think of this all ye who make no conscience of praying daily with your Families, consider it well, and lay it to heart. Are ye not under that Prophetical curse, and liable to the pouring forth of Gods wrath and fury, both upon your selves, and upon all that belong unto you? even your Wives, your Children, your Servants, yea and very wares and goods? It may well be written upon the doors of such houses, as one saith, *Lord have mercy on us*; for surely the plague of God is not far from them, but nigh unto them.

Obj. *Methinks I hear some saying, they are convinced of the necessity of the duty, and fain they would do it, but Oh they cannot, they know not how to pray.*

Answ.

Answ. I would advise such rather to read some good Prayer, than altogether to omit the duty; for many Masters of Families who are not able to conceive a Prayer of themselves, yet if they meet with a form of Prayer answerable to their occasions, can pray heartily, and earnestly. Yet I would not have them ever content themselves with reading a form of Prayer, but to labour to pray of themselves without a book. And for your help therein, take these *two Directions.*

1. Carefully observe the Prayers of others, their order and method.

2. Take notice of your own sins in particular, and of your particular wants, what graces you stand in need of, and desire. As also take notice of the particular blessings God bestoweth on you, and thereby you will be enabled in some measure to pray your selves, by confessing your sins unto God, and begging, as the pardon of them in and thorow the Merits of Jesus Christ, so such Graces as you stand in need of. And when once in any competent measure you can pray for your selves, then by degrees you may come to *pray with your Family.*

CHAP.

CHAP. XXVIII.

Of Servants Duties to their Maſters.

HAving ſhewed the Duties of Maſters in reference to their Servants, come we now to the Duties of *Servants in reference to their Maſters*; which may be brought to three heads, *viz.* 1. *Obedience.* 2. *Diligence.* 3. *Faithfulneſs.*

I. *Obedience*, is that the Apoſtle Saint *Paul* often preſſeth upon Servants, as a main and principal duty. And indeed no inferiours are more bound to obedience than Servants. Your Obedience muſt be manifeſted in two particulars.

1. *In a ready yielding to your Maſters commands.* For indeed it is the proper work of a Servant to hearken to his Maſters Precepts, and to yield ready obedience unto them.

2. *In a patient bearing of reproofs and corrections, yea though the correction be wrongfully inflicted without juſt cauſe*, which the Apoſtle *Peter* expreſly requireth of Servants; for ſaith he, 1 *Pet.* 2.18, 19, &c. *Servants, be ſubject to your Maſters with all fear, not only to the good and gentle, but alſo to the froward: For this is thank-worthy, if a man for conſcience towards God, endure grief, ſuffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye take it patiently? this is acceptable with God.* And if unjuſt correction ought patiently to be born, then much more unjuſt reproofs. But if the reproof or correction be juſt, then you ought ſpeedily to amend and reform the things for which you are juſtly reproved or corrected. *For the Manner of Servants Obedience, the Apoſtle*

ſtle ſets it down in ſeveral expreſſions. As

1. It muſt be a *ſincere* Obedience. This the Apoſtle *Paul*, Col. 3. 22. ſets down with two expreſſions in one verſe.

1. Negatively, *Not with eye-ſervice.*

2. Affirmatively, *With ſingleneſs of heart.*

Not with eye-ſervice, which implieth a meer outward ſervice only, to ſatisfie the eye of man, *But with ſingleneſs of heart*, *q.d.* Let not your Obedience be *hypocritical*, meerly to be ſeen of your Maſters; but let it be *in truth and uprightneſs of heart*, doing ſervice to your Maſters in the ſincerity of your hearts, without any hypocriſie or diſſimulation, labouring in your Maſters abſence as well as in his preſence, remembring Gods eye is ever upon you.

2. Your obedience muſt be *conſciencious*, *for conſcience ſake*, becauſe the Lord requireth it at your hands; ſo much the Apoſtle expreſſeth, *Col.* 3. 23. for ſpeaking to Servants, he ſaith, *Whatſoever ye do, do it heartily, as to the Lord*; that is, whatſoever ſervice ye do to your Maſters, do it for the Lords ſake, becauſe he hath commanded it, and therefore do it out of conſcience to the Word, and command of God, who requireth you to yield ſincere ſervice and obedience to your Maſters, for this will ſtir you up to do it after the beſt manner you can, that ſo God may accept thereof, and reward you for the ſame.

3. Your obedience muſt be *univerſal unto every thing which they require of you*; ſo much the Apoſtle expreſſeth, *Col.* 3. 22. *Servants*, ſaith he, *obey your Maſters in all things*; not only in ſuch things as ſeem eaſie, and moſt pleaſing to your fancy, but whatſoever they command you, being not contrary to the Word of God, but are in themſelves honeſt and lawful; for if they ſhall command you to lye, ſwear, or

to

to uſe falſe weights and meaſures, which are things forbidden by God, you ought not therein to yield to their commands, but to ſay unto them, as *Joſeph* did to his Miſtreſs, *How ſhall I do this great wickedneſs, and ſin againſt God?* Though he was a Servant to his Maſter, yet would he not be a Servant to his Miſtreſs's luſts.

II. Another Duty incumbent upon Servants is, *Diligence in diſpatching their Maſters work and buſineſs*, without loitering, or minding their own eaſe and pleaſure; but as their ſtrength and time is their Maſters, ſo they ought to put forth their ſtrength, and imploy their whole time in their Maſters ſervice; I ſay, their whole time, excepting ſome part thereof for their ſecret devotions, eſpecially their Morning and Evening Prayers unto God: for Servants muſt have reſpect to their Maſter in Heaven, as well as to their Maſter on earth, and make as much conſcience of performing their duty to him, as to their Maſters according to the fleſh; for indeed, the Lord is the beſt *Maſter*, who gives the beſt *wages*, and largeſt *rewards*.

III. Another Duty is *Faithfulneſs*. Servants muſt *ſhew all faithfulneſs* to their Maſters, as the Apoſtle expreſſeth, *Tit.* 2. 10. Both that *truſt* that is repoſed in Servants, and that *account* that is to be taken of them require faithfulneſs. Do you not remember what the Lord ſaid to his Steward, *Give an account of thy ſtewardſhip?* Luk. 16. 2. And were not all the ſervants to whom talents were committed called to an account? *Mat.* 25. 19. How then doth it concern all Servants to be faithful to their Maſters, which they ought to expreſs both in their *words* and *deeds*.

1. *In words*, not daring to excuſe any unwarrantable act with the telling of a lye, which is to add ſin unto

to ſin; let all lying Servants conſider the fearful Judgment executed on *Gehazi*, who when his Maſter asked him *where he had been*, preſently anſwered him with a lye, ſaying, *Thy ſervant went no whither; whereupon he went out of his preſence a Leper as white as ſnow*, 2 King. 5. 25.

2. *In deeds*, and that ſeveral ways.

1. Not diſpoſing their Maſters goods at their own pleaſures, either to themſelves, by taking more than is allowed them, or to others, by giving any part thereof away. Many Servants think they may lawfully give away Victuals, and other things of their Maſters to the Poor; but though they may inform their Maſters, or Miſtreſſes, of ſuch things in the houſe meet to be given away, and likewiſe of perſons fit to receive ſuch alms; yet have they no power of themſelves to give away any thing of their Maſters: and pretence of Charity is no good excuſe for Theft.

2. Not pilfering and purloyning their Maſters goods to their own private uſe, which the Apoſtle expreſly condemneth in Servants, *Tit.* 2. 10. Let all pilfering Servants know, that *there is a Book full of Curſes and Plagues againſt every one that ſtealeth, or ſweareth, which Book is large, twenty cubits long, and ten cubits broad, and yet is filled with Curſes that ſhall come ſwiftly upon them*, as the Prophet *Zachary* ſpeaketh, *Zach.* 5. 2, 3.

3. But rather labouring to preſerve, and increaſe their Maſters Eſtate by all good and lawful means. Thus the Apoſtle *Paul* expreſſeth the Duties of Servants,

Servants, *Tit.* 2. 10. *Not purloyning, but ſhewing all good fidelity* to their Maſters, in increaſing their Eſtate, which is highly commended in that faithful ſervant in the Parable, for which he received from his Lord and Maſter, both a gracious *approbation*, in theſe words, *Well done good and faithful ſervant, thou haſt been faithful in a few things*, and alſo a plentiful *remuneration*, in the next words, *I will make thee Ruler over many things, enter thou into the joy of thy Lord*, Mat. 25. 21. So that he that is faithful in a little, taketh the beſt courſe to become Ruler of much, if the Lord ſee it good for him.

FINIS.